THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, JOSEPH P. THOMPSON, and R. S. STORRS, Jun. When Mr. Storrs entered the editorial *corps*, he reserved the right to withdraw from it whenever the paper should have become established. Except for the absence of Dr. Bacon, he would therefore have done so at the commencement of this year. But in consequence of that absence he will continue to contribute as heretofore to our columns; being relieved, however, of all Editorial supervision and responsibility, except in the case of his own articles. These are designated by his initial, S.

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (☞) are enlisted as stated contributors to the editorial columns.

Domestic Correspondence.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, March 10, 1851.

HON. RUFUS CHOATE'S LECTURE.

MESSRS. EDITORS:—The most prominent literary event of the past week, with us, has been the delivery of the closing lecture of the course before the Mercantile Library Association, by Hon. Rufus Choate. The subject announced was *the last birthday of Washington*, and an immense crowd was drawn together to listen to the expansion which such a man would give to such a theme.

He commenced by saying that it had been the habit of the country, in a quiet way, to remember the anniversary of Washington's birth. Paragraphs in the morning and evening papers called to mind his history;—some seasonable sermon from conservative clergymen (he wished there were more of them)—some half holiday given in the schools; some strain of the old, charming, simple music, telling of the baptism of fire and blood bestowed upon some aged head, shaking now with disease but once erect at Princeton or Yorktown;—these have suggested to some, each year, to remember the birthday of Washington. But his last birthday—how has that been remembered? With what self-reproach for our neglect—with what repentance that we have so declined from his spirit and forgotten his counsels—with what renewed convictions of his superiority to all men beside—with what fresh purposes of soul to attain a more perfect obedience to his advice,—has the nation been seen coming to his tomb to do homage to his name, and rekindle the fires of patriotism toward a country which he loved so dearly and so truly—to which he gave his youthful vigor in the perilous fields of Indian warfare, the maturity of his powers at Monmouth, the counsels of his experience in the Convention that framed the Constitution—which he guided in the chair of State, and for which the last prayer of his earthly supplication went up when the moment came for him so grandly and so calmly to die!

He (Mr. Choate) rejoiced, as he was sure we all did, that this had been so—that in some of our great cities this feeling had found vent. He could have wished that here too might have been gathered such an assemblage as was called together in the gardens of our great commercial rival: that this city—Washington's first trophy won from the armies of England—that gave him her children and her blood in the jeopardy of every foughten field of that glorious struggle; whose intelligence and wealth were foremost in the formation of that Union, which he loved and clung to—that sustained his administration with such steadfast and discriminating approval; this city of law and order and regard for the Constitution—the stars and stripes of whose commercial undertakings glide daily and nightly under every constellation of the heavens;—he could have prayed that this city might have remembered the day in her own midst and spoken upon it by her own sons.

But he was proud and grateful that though such a celebration was not here, we were represented there: that the ripe eloquence and mature genius of our own Everett, who touches nothing that he doesn't adorn—whose intellect is considerably larger than to be satisfied with one idea: that true Massachusetts and Norfolk county man, whose head and heart, though so lately exposed to all the seductions of Europe, have never been anything else than thoroughly and characteristically and beautifully American:—he was glad, and proud, and grateful, that he was there to speak for us.

But even now it is not too late to avail ourselves of the anniversary of Washington's birthday, for the indulgence of a few sentiments and a few thoughts. He felt unworthy—indeed altogether—to do justice to the thoughts and feelings and emotions with which he was sure our hearts were full. He had no verse, no hymn, no solemn strain with which, in the language of Milton, "to afford a present to the great subject of this consideration." He should be ashamed, too, if he had had a month to prepare them, to come here with phrases and conceits, to mouth and play the rhetorician through his hour. A few plain matters, therefore, expressed in plain and simple language, and which every one would suggest to himself, would be all with which he should think of tiring us.

Now, Messrs. Editors, (for you will permit me to use your official address for the purpose of damning up this flood of eloquence, that it deluge and swamp not sundry small matters that I have it in my heart to say lower down in my predestined column,) when you have sufficiently recovered yourselves, to go back and calmly meditate upon the exordium which is imperfectly hinted above (for Phonography itself could not arrest more than one in every four of the epithets actually used by Mr. Choate). You will not fail to perceive that the *ideas* which it contains are the following, viz.: that the nation has usually remembered Washington's birthday—in some places has particularly remembered the last; and that the Orator could have wished a celebration in Boston, but this failing, was glad that Mr. Everett was at Niblo's.—Remembering that it "costs money" to set up types, and that your space is always crowded, I propose to report the remainder of the oration by a summary *of its ideas rather than its words*, doubting not that every ingenious reader, by the aid of the specimen given above (and calling to mind the principles of the *kaleidoscope*), will be able to reconstruct for himself the original.

The Orator proceeded then—substantially—as follows:

1. It is well to recall and preserve the old American, simple emotion, of childlike love and admiration for Washington. Washington, "first in war," &c., &c. [Frontier struggles—Fort du Quesne—Valley Forge—younger Scipio—nothing sectional—*salve magna parens patria*, &c., —and so on.]

2. One of the many lessons which the history of Washington teaches us is, how real, how lofty, how needful, how beautiful a virtue is patriotism. [New-fangled philanthropy—dangerous pulpits—smelling villanously of saltpeter—cannot stoop so low as to be patriots, must be philanthropists—Emptiness—Danger—Washington, and so on.]

3. The crowning achievement of Washington was the forming of thirteen States into one nation by his personal attraction and influence. [Fish and onions of New England—wheat of New York and Pennsylvania—tobacco and indigo of Maryland—sawdust of North Carolina, &c.,—gentlemen—ties of brotherhood—daily beauty—towering and matchless—Farewell Address—and so on.]

4. Gentlemen of the *Mercantile* Library Association, *you are Unionists by profession and necessity*. [Disunion—ships rot piecemeal—union—commerce—portly argosies—and so on.]

5. Permit me to close with two personal recollections of moments when I had peculiar emotions of patriotism. [*a*. Recent absence—Mont Blanc—sunset—moon—evening star—thought of *united* America. *b*. Harbor of Liverpool—forest of masts—England everywhere—magnificent vessel at anchor—streaming banner—war-steamer Atlantic—war UNION flag—and so on.]

THE MOTHER OF US ALL, CALLING FOR AID.

Mr. Neale, in his history of the Puritans (Vol. I, p. 262), gives an account of the labors of Mr. Henry Jacob, a divine, who, after intimacy with the venerated Robinson, became a convert to his opinions upon Church Government, and after his return to England formed the design of setting up there a separate congregation, like those in Holland. Having summoned several of his friends together, and obtained their consent and coöperation, he formed them into an Independent church, after the following manner:—Having observed a day of solemn fasting and prayer for a blessing upon their undertaking, toward the close of the solemnity each of them made open confession of their faith in our Lord Jesus Christ; and then, standing together, they joined hands, and solemnly covenanted with each other, in the presence of Almighty God, to walk together in all God's ways and ordinances, according as he had already revealed, or should farther make them known to them. Mr. Jacob was then chosen pastor by the suffrage of the brotherhood, and others were appointed deacons, with fasting and prayer and the imposition of hands.

Thus, in 1616, was organized in Southwark, in England, the FIRST CONGREGATIONAL CHURCH in that country—if we may believe Mr. Neal, who relies, as he says, upon "the testimony of the Oxford historian and some others."

This identical church now (by a circular signed by its present pastor, Rev. John Waddington, and its deacons,) sends its appeal to its Puritan descendants here for aid. The old church building (if coëtaneous with the church, now 235 years old), by the lapse of time and the march of improvement around it, has become an undesirable place of worship; and it is in contemplation to rebuild it in an enlarged form. In the new edifice it is proposed to place the writings of the Pilgrims, and such memorials as can be gathered, for the perpetuation of their pious memory.

It strikes me that this appeal should be met, and will be met, in a generous spirit. There can hardly be a Congregational church in New England (which is now supposed to include all Congregational New York, and most respectable places further west) that will not feel it a privilege to send to this elder sister (if she be not entitled to the maternal name) a memento of Christian sympathy and respect, saying, "I know thy works and where thou dwellest, even where Satan's seat is, and thou holdest fast our name, and hast not denied our faith." The "penny system" is a good one for this exigency. Five or ten dollars from every church would do the work better than all the needed aid from the coffers of a single wealthy congregation, because it would distribute the sympathy and strengthen the ties of fraternity.

But why build a *new* church with the money? Cannot the old one be saved? And of all "mementoes" of the Pilgrims, would not the very building in which they worshiped be the chiefest and dearest? What would we not give if the identical "timber fort, both strong and comely, with flat roof and battlements, on which ordnance are mounted, a watch kept, *and which also serves as a place of public worship*," were standing yet on the summit of that beautiful hill of graves which still keeps its silent watch—

"O'er the waves of the bay
Where the Mayflower lay."

Cannot the needful aid be appropriated to the renovation of the old structure, if for nothing else, that Pilgrims who, like myself, have a treasured wish, when God please, to

"Compass and view the holy ground
And mark the building well,"

may have that privilege. The "Old South" and "King's Chapel" furnish almost the only anchorage by which we can hold ourselves back in the stream of old associations. Our present meeting-houses are so frail that the sentiment of veneration can hardly be associated with them. What a pleasant, soul-inspiring pilgrimage would a man have, could he journey through New England, searching out the haunts of sacred genius, and standing in the unaltered pulpits where Mather, and Spring, and Edwards, and Hopkins, and Bellamy, and Emmons preached; and looking around upon the unaltered walls, and down upon the unaltered pews upon which they looked! Ought not the land of granite to afford granite for its temples? Shall a man offer to God that which costs him nothing, and which *is* nothing but wood, and plaster, and paint, and vanity; which, if habitable now, will be sure to rot down over his children's heads? In the midst of the alienating influences around us, can a man afford, for his children's sake, and the sake of his stake in them, to do without that mighty influence of association by which young affections are twined about the comely and solid pillars of a sanctuary, so that there is to them a spell in its presence, which no other place on earth can cast over them?

How beautiful upon the hills of New England would be a race of houses for God's worship—which, superseding the costly—because cheap and transient—structures that are now standing there in the pride of pine, that a few summer's suns and winter's blasts will destroy; and paint, which needs constant renewal to make it always unsightly—should be shaped in simple, yet grave and solid and reverent beauty from the rocks that fill the hills—houses that ivy could climb upon, and trees grow to overshadow; that could receive into their ample portals in succession generations of men, and throw their same shadow day after day for hundreds of years upon the accumulating graves that nestle under it, as if "God's acre" must be near God's house. The Tabernacle and the Temple have lessons for us, in the immense drafts which Jehovah decreed them to make upon the resources of the Jews. They have pregnant hints for those Christians who dwell in ceiled houses while the sanctuary lies waste; who pile away bright hard dollars by the hundred every twelvemonth, and put their sixpences into the treasury of the Lord. It is a pious feeling which would honor the sanctuary and enrich it. But the best enriching is in giving it the beauty of permanence—the grandeur of fitness for its end—an enduring temple to an Eternal God.

MORTON.

LETTER FROM ILLINOIS.

CARTHAGE, ILL. Feb. 18, 1851.

To the Editors of The Independent:

In October last a meeting of the Congregational Association of Illinois was held at Mendon, and after its adjournment a few of the brethren casually met by the wayside, and fell into conversation concerning the things of the Kingdom, and the means necessary to promote vital godliness in their own fields of labor. Some special effort was spoken of, and it was suggested by one that the old-fashioned conference of churches was the instrumentality so much to be desired. This suggestion met their approval, and the church of one of them—Rev. J. A. Hawley, of Augusta—acted upon it, by calling such a conference on Thursday, January 2.

Upon assembling, it was found that there was some religious interest in the place; and that it had commenced *in* the church upon the very day upon which the vote was passed calling the conference. And thus God seemed to set his seal upon the endeavor of his people.

Five other churches, Presbyterian and Congregational, were represented by their ministers and delegates, all of whom had one report to make—that God's appearing for them was prevented by the *unbelief* of his people. During the progress of the meeting the state of feeling evidently improved, both in the church and among the brethren in attendance, and the number of inquirers increased. The conference closed informally on Saturday of the week in which it began; but preaching was continued nightly, mainly by the pastor. When I returned on Tuesday to my own field of labor, there had been more than thirty inquirers, and a number of these were rejoicing in hope. The interest there still continues. More than sixty different persons have attended the inquiry meetings, and probably more than one half of these give good evidence that they have been born again.

Rev. A. B. Campbell of Rushville, Schuyler Co., who had just begun his ministry there, was present at this conference, and returned to his people with no sermons for the Sabbath, telling them what God had wrought, and speaking as the Spirit gave him utterance. He found one inquirer for salvation, and soon heard others asking the way to Zion. The work spread through the whole town. Business was almost wholly suspended, so general was the interest; and the salvation of souls became the theme of all men's conversation. The number of converts is large, how many I cannot tell. I am told that this is the first general revival Rushville ever enjoyed.

A conference of churches has just been held in this place, in which six of the neighboring churches were represented; but of its results it is yet too early to speak. We hope, tremblingly, that it was not held in vain; and some interest is perceptible, though small.

A meeting of the association of Illinois was called in connection with this conference, for the ordination of Rev. Wm. E. Catlin, late of New Haven Theological Seminary, as pastor of the Congregational Church, which took place on Friday, Feb 7th. The exercises were as follows:

Introductory prayer and reading of the Scriptures by Rev. Wm. B. Atkinson, of the Methodist church in this place. Sermon by Rev. Rollin Mears, of Quincy. Ordaining prayer and charge to the pastor by Rev. J. A. Hawley, of Augusta. Right hand of Fellowship by Rev. J. H. Henry, of La Harpe. Charge to the people by Rev. J. G. Barrett, of Warsaw. Benediction by the pastor.

The ordination of a pastor is a rare thing in this region, and shows the working of the New England leaven. Indeed I do not know that there is another pastor in tue association.

It will be remembered that this county was the scene of the famous Mormon disturbances, and that here, in Carthage, the Smiths were killed. From these long protracted and blighting influences, this region is now recovering. The Congregational church had become almost extinct, having lost its last male member several years ago. It now numbers thirty members, nearly one half of whom have been added during the last year.

It may also be well to state that its pastor was reared in this county from early boyhood, and is one of two laboring ministers in this region, who together professed their faith in God in the little Home Missionary Church at Augusta, fourteen years ago. A brief history of that church I purpose sometime to give you.

We hear of revivals in Warsaw, Mendon, Rock Island, and elsewhere around us.

Yours, C.

Foreign Correspondence.

ROMANISM IN FRANCE.

BY REV. A. VULLIET, OF PARIS.

PARIS, Feb. 14, 1851.

If the revolution of February has crossed many calculations, crushed a variety of interests and overturned many vagaries, there yet exists among us a party in which it has awakened, on the other hand, the most presumptuous hopes. Indeed while the several royalist parties are irritated and indignant at seeing already so firmly anchored in men's minds the Republic in which they had long affected to see only a stupendous *surprise*; while the Bonapartists are driven to madness by the consciousness of weakness, and in endeavoring to further his foolish usurpations, run the risk of sacrificing altogether the *prince* who is their idol; while finally the moderate republicans see themselves systematically excluded from all employments even the most humble, and the more advanced republicans fill the prisons, or are silenced through the press by fines, the *priest-party*, or more exactly the *ultramontaine*, the *Jesuit party* has not ceased to this day to gain the most signal triumphs, so that it might truly say that the late revolution was accomplished for its sole interest. It is not the first time, certainly, that the clergy of Rome have astonished us by the wonderful adroitness of their worldly policy and of their thirst of domination. Altogether, I am sure it will be both interesting and instructive for us to review this curious chapter of contemporaneous history.

Before the revolution of July, 1830, the Catholic clergy favored with all its influence the vain assaults of the Restoration upon the liberties and the ideas of modern France. It had, so to speak, signed a contract for mutual defense with the Bourbon legitimacy, or the divine right royalty; it had conspired with the nobility for the revival of the old regime; it had taught in its catechisms the payment of tithes and respect to the lord of the parish. It had recalled the Jesuits, disturbed the Protestants, persecuted conscience, injured the University, denounced those functionaries suspected of liberalism, insulted the glory of France in histories prepared for youth, covered the country with processions or rather with masquerades, under pretence of planting every where the missionary cross, and at last invented and by means of lithography multiplied by the million the stories of miracles ridiculously false.

Suddenly broke out the Revolution which overthrew the elder branch of the Bourbons. The church which had shared their errors, shared also their chastisement. The triumphant Revolution involved it in the same proscription with the anti-revolutionary dynasty. In several departments armed bands marched against the parsonages, the populace of Paris demolished the Archbishop's palace to the last stone, and sacked the church of *St. Germain l'Auxerrois* fronting the Louvre, the royal palace: and finally, to complete its humiliation, the church was obliged for awhile to conceal the uniform of its faith;—the cassock disappeared from our streets.

Then the clergy seemed to see their mistake, and withdrew from party intrigues. They went further and became liberal; they advocated liberty of instruction and religious liberty, and preached like us the separation of church and State. The clergy became popular, and France seeing that the priest renounced all rule over conscience, had no feeling toward him but kindness and respect.

The Revolution of February once more overthrew monarchy. As the clergy were not identified with the policy of Louis Philippe neither were they involved in his fall. The Republic cherished for the priest, from the first, the most respectful homage, and the priest, on his side, had for the Republic the most fraternal sympathy. The clergy planted or blessed trees of liberty, and applauded the revolution, and the religious *Univers*, its principal organ in the Parisian press, exclaimed in its enthusiasm, "What Christian does not hope much from a Revolution which begins under such auspices? With a people that have such fine, such admirable instincts, let all repeat *Vive la Republique!* and may the cry come from our hearts." Then, all the priests told us that Democracy and Religion were one and the same cause, and these gentlemen went repeating this most strenuously through all the clubs of Paris.

But by degrees the republicanism of the clergy evaporated; it forgot all its enthusiasm, all its Te Deums for the revolution of February, and went from the ranks of liberty to those of counter-revolution. They led voters to the ballot-box and slipped into their hands votes against the Republic. They espoused all the pretensions and aims of the restoration: denounced, persecuted, tracked from commune to commune the primary officers hostile to its influence, and snatched the morsel of bread from thousands of families: every official suspected of democracy or denounced as irreligious by a priest, was, by virtue of a *loi de colère*, suspended or revoked by the Prefects. The clergy, in fine, were the agent in exciting that unhappy expedition to Rome which will be a perpetual stain upon the glory of the French Republic.

But this success abroad seemed of small account and they hastened to demand a second *Roman expedition at home* according to the bold declaration of its leader, Count Montalembert. The clergy who for fifteen years had demanded liberty of thought, procured for themselves a monopoly of public instruction; they procured that law (the spirit and effects of which we shall trace hereafter), by which in very many places the schools of the University have been closed to give place to establishments of the Jesuits. Finally, not content with being thus empowered over the soul of infancy, they have dared to demand the right of ruling by constraint the souls of adults; they have glorified, they have advocated in journals,—especially the religious *Universe*, the reëstablishment of the Inquisition and of torture, the right to imprison, to torture, to strangle, to burn for the sake of religion whoever does not think exactly, even upon sorcery, as the Church. Such things have been written and published in the religious *Universe* by theologians and abbys, and we have read morning after morning this hideous apology for the Holy Office, that infamous Moloch which in three hundred years in Spain drank the blood of 300,000 victims.

But such threats were imprudent. Instead of making itself feared, it should rather have tried to give to its success and its ambition the sanction of Frovidence. For this purpose it attempted to re-produce miracles. Last year it employed itself in regaining for the Papacy its lost influence in Italy, and it was not questioned for a moment, that miracles were wrought hand over hand. First came the marvelous appearances of the Virgin Mary to a Protestant woman who could find no peace or rest till she had renounced Protestantism. Next came a picture of the Virgin painted on cloth, which could move its eyes, which at intervals were illuminated with an extraordinary light. This miracle which was repeated for several weeks in presence of an immense multitude, wrought among them it is said, a number of cures and conversions. Soon after at Fossombrone, another town in the papal States, a picture of the Virgin repeated the same miracles as that at Rimini. And at this moment there is selling through the country in the departments of the south and west *an historical notice of the Miraculous Virgins*, with a prospectus which closes in these words:

"Several bishops and the cardinal archbishop of Bologne lately appointed an inquest to verify the miraculous cures wrought upon persons almost deprived of sight, but suddenly healed by applying a copy like this of the picture of the Virgin of Rimini. We presume to hope, sir, that you will regard with interest and procure this precious picture, the price of which is very small (one franc black and ten francs colored). One of our agents will have the pleasure of calling upon you to-day or to-morrow, to offer you this portrait."

But it was important in France also, that these signal miracles should come to the relief of the already failing reputation of the clergy. They hastened to this service. On the 16th December last, a young devotee, while praying in the chapel of St. Saturnin-les-Apt, near Avignon, in Provence, before a picture representing the descent from the cross, thought she saw wounds of the color of blood appear on the body of Christ. She called the priest; immediately all the bells were rung and a great crowd assembled; all wondering saw little drops of blood in the shape of pearls of the size of a small pea, which oozed from the hands and feet of the Savior, and which were renewed in a moment after the Mayor (or chief magistrate of the commune) had caused the first stain to be wiped off by a physician. Eight days after, on Friday, the sub-prefect of the arondissement, the supervisor of education (the substitute for the government attorney), and the archbishop of Avignon, came to the place: the miracle was repeated before their eyes as the young woman had reported it, and the sub-prefect, after a minute and attentive examination, certified the reality of the miraculous appearance. The church was no longer deserted. There were cries, tears and transports impossible to be described, and all the Catholic journals vied in extolling the glorious event. However, the public being everywhere disposed to sneer at such juggleries, the renowned party of the clergy has felt the necessity of making a prompt retreat and of disavowing all these pretended miracles, far too compromising. A commission appointed by the Archbishop of Avignon, declared some weeks ago that the facts at first so much wondered at in the chapel of St. Saturnin, were nothing of a supernatural character, but rather the result of the unworthy frauds of a young devotee. All the eloquent apostrophes addressed by Jesuit journals to incredulous Protestants or infidels, are thus ridiculously upset.

This is not all. On the 19th September, 1846, the Virgin appeared, it is said, to two young shepherds who watched their flocks on the mountain of Saliette, in the neighborhood of Grenoble. "Fear not," she said to these youth, "Go tell my people that if they be not converted, a great famine will overtake them; but if they return to my Son with a humble heart and repent, the rocks and stones will turn into bread." The holy virgin appeared to them resplendent as the sun. At the spot where she disappeared a fountain burst forth whose waters immediately healed a multitude of persons, and among them a woman deprived of the use of her limbs for twenty-three years. Forthwith a great number of pilgrims and sick persons hastened to the site of the miracle and paid a high price for a little of the water of the marvelous fountain. A little pamphlet detailing all the circumstances of the famous apparition, and preceded by a letter approbatory from the Bishop of Gap, was hawked everywhere through the country, and for five years has propagated without restraint this disgusting superstition. Well, now! See what a scruple after so many years has seized upon Mr. the Bishop of Gap, who publicly disavows the false miracle of Sallette, and declares as to the cures alleged to have been wrought in his diocese, that not one has been substantiated. This avowal is well, but it comes so late that it has almost lost its merit.

Yours, V.

[*To be continued.*]

FROM OUR ENGLISH CORRESPONDENT.

THE OUTSTRETCHED HAND OF ETHIOPIA.

Queen Elizabeth commended the sermon of a preacher, but said it was "too long." "Please your Majesty," replied he, "if I had more time I would have made it shorter." This was well said *then*. But what is to be done *now* with the multitude of facts, interesting to the Christian philanthropist which almost every day presents? One day brings us news from the Cape of Good Hope and Africa by steam (this is the newest thing that steam has done); the next day the overland mail from India;—twice a day from the continent of Europe. On this table are together *The Capetown Mail*, full of matter; *The New York Independent*, more full; the *Alabama Gazette*, very equivocal, but a *fact*; and besides these, communications from India. Time fails in which to read all these, and to "make shorter." But without further preface, a word or two of old Africa, and

A MISSIONARY TOUR.

Last week the Rev. J. J. Freeman gave a detailed account of a missionary tour in Africa, undertaken by him at the request of the London Missionary Society. From his very interesting statements a few extracts are taken.

"*Shall blossom as the Rose.*" Of Hankey, named after a philanthropic London banker, Mr. Freeman says:—

"There we have a large and industrious population, and there is much agricultural industry. A large quantity of land is brought under artificial irrigation by means of a tunnel, which this people, so often scorned and despised as idle and useless, have themselves cut out of the solid rock, under the guidance of our late missionary there, a son of Dr. Philip, and by which a portion of the stream of the Gamtoos river is conveyed over many an acre of land, now smiling with fertility, which else had yielded little to the service of man. There, too, I found the people contributing towards the erection of a new and spacious chapel—asking but little aid from the society; there an excellent village is rising up in place of the cottages destroyed by an inundation that occurred some short time before my arrival. It was in that inundation that the affecting incident occurred of which you may have heard when the news of this calamity reached this country."

Of another station:—

"After spending a little time at Uitenhage and Graham's Town, I proceeded to British Kaffraria, that portion of Kaffirland now being annexed to the colony. I spent a pleasant and hospitable Sabbath at each of the towns just specified. At Uitenhage our congregation consisted wholly of the colored people; I found them harmonious, zealous, and affectionate, and contributing liberally of their substance towards the support of the whole interest there."

Of a grievously ill-used and brave people, who were advancing towards civilization, but who were treated as "natural enemies" by the Boers, and thrice goaded into fierce insurrection, Mr. Freeman says:—"The Caffres, as a people, have not embraced the gospel." Why should they, or how could they? White man, and gospel, and plunder, and dispossession, were all synonymous terms to them. The interesting stations on the Orangul river were visited, and the river itself crossed, once a dangerous barrier, easily and safely. There, beyond the colonial boundaries, the visitor found that the gospel had done much for the Griquas:—

"I was met by some of them in a horse-wagon, and rapidly conveyed to the first station of our society there across the river, Philippolis. We have a large congregation there of Griquas, and also of Bechuanas. There must have been 700 present on the Sabbath, and at the Lord's table I sat down, I presume, with about 400 communicants.

"We held a noble missionary meeting while I was there, to revive and re-organize their auxiliary to our society. A magistrate from the neighboring district of Bloem Fontein kindly and efficiently presided, and seemed to enjoy the chair of a missionary meeting more than the chair of a court of justice. Many of the people spoke on the occasion. The language was Dutch, but the sentiments liberal and evangelical. Promises of contributions were made to the extent of about 100*l*., including some donations of sheep and cattle.

"It is very delightful to see the sympathies of people called forth in the cause of God. The chieftain was there, giving willingly of his own substance, and recommending his people to give also—not compulsorily, as with a rod, but in the spirit of meekness and of love."

Mr. Freeman also saw the energetic and eloquent negro chief Waterboer, who is, indeed, a fine specimen of the African race; or say of the human race. That true spiritual hero, ROBERT MOFFAT, was visited at his station, on the Kuruman, of whom this:—

"We advanced to the Kuruman, the station of our well-known and honored missionary, Robert Moffat. I found him there, and his family and colleagues, waiting to receive me, and prepared to give me a welcome. The frontispiece to his volume of "Scenes in Africa," contains a good representation of the spot. There I passed several days, and saw what God had wrought by the persevering labors of our brethren. Their dwelling-houses and gardens are fit residences for worthy and devoted men. The chapel is an honor to South Africa, and would be no disgrace to the environs of London. It is substantial and commodious. The inhabitants of the village itself are not numerous. They live scattered in places where they can tend their cattle. But we had good congregations and a large number are in church communicants. And there, too, is an active printing-press—a press hard at work in the interior of Africa, nearly 1,000 miles away to the north of Cape Town, among a people once darkness, now light in the Lord, walking in the fear of God, and adorning a profession of the Gospel. These are our epistles, that may be known and read of all men, not excepting explorers of lakes and South African hunters; and these men bear willing testimony to the elevating influence of Christianity over the savage mind and the savage life and institutions."

Still further north, accompanied by Moffat, Mr. Freeman traced his way to the energetic and enterprising Dr. Livingstone, of whose discovery of the great lake Ngami, the readers of *The Independent* were informed six months since. Mr. Freeman visited the Mauritius, on which the Romanists have a strong hold, and from which they will act upon Madagascar. The expense of building is so enormous that a little chapel cost £1,000. The amount was principally raised on the island. Mr. Freeman's efforts to visit Madagascar were vain. He visited Ceylon; went from thence to Suez—to Cairo and the land of old Nile—to Palestine and its scenes and sites of undying interest, and crossing the Libanus to Beyroot, thence home. Concluding his statement, Mr. Freeman said, and what he said, he says to us all:—

"To my brethren of the Missionary Society, and its friends generally, I would say: Take encouragement. I bring glad tidings. The great work to which we are committed has many tokens of Divine approval. I have seen men of many kindreds, tribes, and tongues, sitting down together in the kingdom of God. Europeans of many lands, Americans, the native tribes of Africa, Hottentots, Caffres, Bechuanas, Corannas, Griquas, Zoolus; and then Malagassy and natives of Mauritius, and Cingalese, and men of Egypt and Syria, equally partakers of that grace which brings salvation to all, whether Jews or Gentiles, bond or free, civilized or savage. We are debtors to all, and to us is entrusted the great enterprise of helping to make known 'God's way upon earth, and his saving health among all the nations. Let the people praise thee, O God, yea, let all the people praise thee! Amen and amen."

Since Mr. Freeman's return, the Directors have received communications from Dr. Livingstone, of a somewhat discouraging character. He, accompanied by Mrs. Livingstone, who is the worthy daughter of ROBERT MOFFAT, attempted a second journey of investigation and exploration toward the lake district. Malaria of a malignant character induced attacks of fever which affected several of the party; and a fly, called "Tsetse," which appears more formidable by far than the musquito, and whose bite has been known to be fatal to cattle, joined with the malaria to obstruct the design. Dr. Livingstone proposes a third journey; and from the rapid flow of the Teoge, one of the rivers which falls into the great lake, it is assumed that the region beyond rises to a considerable elevation, and affords safe localities.

Reverting to the Cape, we learn that the venerable Dr. Philip, upon whom the care of the African missions has rested, is in a very enfeebled state of health: he is in his 75th year. Arrangements have been made by Mr. Freeman to relieve him from the burdens so long sustained. But Dr. Philip does not return to England.

The *Cape Town Mail*, a purely secular paper, has a notice of the twentieth anniversary of the South African Infant School Society; and says that it "presented by far the most perfect and delightful exhibition ever witnessed of the effects of the system of training in that invaluable institution."

"His Excellency the Governor presided on the occasion, which was also honored by the presence of Lady Smith and a large circle of ladies and gentlemen, the friends and supporters of the institution. The room was likewise crowded with the junior branches of respectable families, whose attention and wonder were excited to the utmost by the really admirable behavior and acquirements of the little pupils. It was, indeed, no ordinary spectacle. *Upwards of a hundred children of tender years, with countenances of every hue*, in a state of happy obedience and perfect order,—maintained throughout a long examination, without effort or a single check from the teacher,—gave evidence not to be mistaken of his habitually kind and judicious treatment of them.

"His Excellency spoke of the gratitude due to the veteran divine, Dr. Philip, to whom was first owing the introduction of the Infant School System into this colony. He observed that this institution was already the parent of a numerous progeny, there being no less than eleven infant schools in Cape Town, affording instruction to 1200 children, and dwelt upon the great benefits derived not merely by these children but, through them, by their parents and the inmates of their homes, from the information and habits they acquired in these seminaries of civilization."

It will be observed that here is high interest, attention, wonder, admiration; but neither his Excellency, nor his Excellency's lady, nor the crowd of admiring visitors, appear to have had the slightest idea of the shocking impropriety of having "complexions of every hue" blended together in a school!!

The colonists, in political matters, are showing themselves to be of the true stock. No *emeutes*, no barricades, but combination and outspoken resolve. The Legislative council has been broken up. The patriotic *elected* minority in it refusing to take part in any business, administrative or fiscal, till they had drafted a constitution. A complete plan of government is demanded. Speaking of the Home Government, *the Cape Town Mail* thus holds forth:—

"They held that the Cape Colony was 'not sufficiently advanced in wealth and population' to manage the British system of 'responsible government,'—the system which is now working admirably in Canada, Nova Scotia, and New Brunswick. They considered, strangely enough, that though the Cape might supply its own legislators, and enough of them for two houses, it could not supply its own ministers. The smallest and poorest self-governed country in the world—the pettiest canton in Switzerland, the youngest state of the American confederacy—finds no difficulty in governing itself through its own responsible ministers. But the Cape, in the opinion of the committee, could not do as much. Being only two hundred years old, and having only as many inhabitants as the cantons of Geneva, Soleure, Schwytz, Uri, and Unterwalden united, it is, in their opinion, but a feeble infant among civilized communities, and must be kept in leading-strings accordingly."

The following notification, in the advertising columns of the *Mail*, looks ominous:—

"AMERICAN CUT NAILS,
"Landing ex 'Ocean Wave,' from Boston, for sale by GEORGE FINDLAY.
"Ironmongery Stores, 4 Grave-street."

American cut nails landing, while constitutions are a building, in South Africa, looks more like a conspiracy than a whole! From Boston, too! It is, evidently, the doings of the "fanatiques." Cut nails wherewith to construct constitutions for the colored people and niggers of the Cape Colony!

Besides the malaria, the fevers, and the terrible fly *Tsetse*, Africa has *again* the plague of Bishops. The African Bishops, from the beginning have been the pest of the church and the plague of Christendom.

BISHOPS MILITANT.—Bishop Gray of the English Church, and Dr. Devereux, the Roman Catholic Bishop, are apparently at war in consequence of some remarks made by the former at a tea-meeting in Graham's Town, relative to the presentation of Roman Catholic books to Protestant young ladies by the ladies of the Convent of the Assumption in Graham's Town. Although Bishop Gray may have erred in this individual instance, it appears that there is such a practice prevalent, by the evidence of the editor of the "Cape Frontier Times."

AGRICOLA.

A VOICE FROM SWEDEN.

KNOX COLLEGE, GALESBURGH,
KNOX CO., ILL., Dec., 10, 1850.

REV. HENLY W. BEECHER:—

DEAR BROTHER:—About a year since I requested Rev. Lars Paul Esbjorn, (an Evangelical Lutheran Swede whom we took into our association and recommended to the American Home Missionary Society, whose missionary he now is), to obtain for me some information bearing directly on the point, What relation the Gospel sustained to slavery on its introduction into the Scandinavian countries? He has obtained a remarkable document from *Vieselgren*, one of the first of scholars and most eloquent of men. The translation is made by a *Swede*, but its imperfect English makes the ideas in some respects more palpable. It appears that the relation of the Christianity introduced into Sweden to slavery was that of simple antagonism. Ansgarius was an *immediate* Abolitionist. Having cast out slavery from among the "Christianized," these then set to work to drive it out from among the "christened" but worldly legislatures.

Your Brother, J. BLANCHARD.

An Argument on Slavery.

The following article on the abolition of the Swedish slavery 1000 years ago, written whilst the wisest of America were busy in preparing the new terrible Fugitive Slave law, is from the hand of one of the most able, learned, eloquent, and pious ministers of Sweden, and shows that the eyes of the old world are turned towards America, to see whether she who so long has boasted of her liberty, ever will introduce a real liberty, or constantly deceive the world with empty words. It sometimes happens that people who do not fear God, yet regard men. The slaveholders of America and their legislators may perhaps be of that stamp. If so, they may here be aware, that Europe follows their doings with eager attention, be ashamed before her countenance, and be sure that their names, all their great words and bold speeches notwithstanding, will be cursed by the present age and go down to the posterity with those of Herostratus and Catiline.

L. P. J.

☞ SLAVEHOLDING AN INDIFFERENT THING IN A CHRISTIAN POINT OF VIEW?

[A vote from a Swedish Clergyman, on request, given to the American Christians.]

"*How have the Christians of the North of Europe, during their millennial Christianity, considered the relation of the Christianism and the Slaveholding to each other? How was the Christianity there mighty to unloose the fetters of Slavery, that from the heathen times were laid upon a considerable part of the population?*"

So the North American Abolitionists inquire. The author ought to give an answer which shows that slaveholding here, in a Christian point of view, never was considered as an indifferent thing, as it is indifferent whether a man makes slaves of dogs and domestic animals, or leaves them in freedom to maintain themselves; but that on the contrary Christians always rejected and when possible, tried to abolish an evil inherited from heathenism, and that they succeeded perfectly and indisputably in getting that victory, while only the Catholic dawning of Christendom spread over the North, under circumstances much more unfavorable than those under which the Abolitionists struggle against the slaveholders of the New World.

The Christian religion was first planted in Sweden by Ansgarius about A. D. 830. What sentiments did he bring over upon that important question of controversy in the Christendom, *i. e.* the slave-question that now after nearly 2,000 years is not yet brought to an harmonious end!

In the life of *St. Ansgarius*, written by his disciple Rembert, we read many passages which prove that Ansgarius regarded *the slaveholding incompatible with Christian faith*. We quote from chap. 32d. "Ansgarius was told that several people had fled from heathen captivity to the inhabitants of his bishopric, and that some of them had been *sold* to the heathens again, some *enslaved* by those to whom they fled for refuge, and some sold to other Christ

ers, full of the warmth of Christian love, *avail much*. Moreover, all that is possible ought to be done to enact laws that by degrees loose the fetters of slavery, especially such laws that loose *baptized children*. In that way no great multitudes will be liberated in the same time (which would be a great temptation to themselves), since the baptism cannot be sought for by a person himself for the sake of its benefit. The stability of the whole Union depends upon a peaceable solution of this question, for if the States fall asunder into two halves, there will be a Carthage and a Rome. The slave States must recollect that Carthage, the man-offering State, was ruined, since all the honest and dishonest calculations of the Romans for a long time had been concluded with Cato's "Præteraque censeo." Let no man forget, that the Romans had in their treaties of peace often required that man-offerings should be abolished, before they armed themselves for the full destruction of Carthage. There cannot very long time be harmony between people who contest about so great a question as that, whether man-trade be permitted or not. The man-dealers ought to consider, that they have against themselves God and His Word, the whole Christianity with faith as a grain of mustard seed, and the whole civilized world with sensibility of honor as an atom—all excepta "filthy lucre." Let them be ashamed, too, when comparing themselves with the Swedes of the dark middle age, who could extricate themselves out of the nets of the slavery doctrine only by guidance of the Word. Let them also contrive how the matter of contest may be solved without temporal ruin, and without too great a moral danger (*for*) of the very slaves from the sudden change of their situation. There is much both for this time and for the eternity. Let the battle be fought on the arena of the legislature, but let the prayers of Moses in the height (hill) of the faith never stop helping the fight of Joshua down in the valley!

P. Vikselgren, Pastor.

Helsingborg in Sweden, August 1, 1850.

The American reader will no doubt see that the author, being a clergyman of a State Church, displays some unacquaintance with the peculiar religious circumstances of this country, and proposes a help that perhaps never can be had; but this as a matter of "execution" does not in the least degree affect the "firmness and immoveableness of his principles" The reader ought to mind this, that the devil and the slave interest may not seduce him to make a great mistake, to wit: From the impossibility of *this* help to infer anything wrong in the exposition of the real nature of the slavery itself.

L. P. J., Translator.

[Concerning the author of the above article, Dr. Baird has given the following account in a letter to Rev. H. W. Beecher.]

New York, March 11, 1851.

My Dear Brother:—I have seen much of the Rev. Mr. Vieselgren during my visits to Sweden in 1840 and 1846. I hold him in the highest estimation as a man, a scholar, and a Christian. He possesses talents of the first order, is one of the most eloquent speakers in the kingdom, is the author of several works—(one of which in 3 vols. 8vo. is a history of the Swedish Literature,)—and is the apostle of the temperance cause in that country. I suppose that he is about fifty-three or four years of age. For several years he was a Professor (of Moral Philosophy, I think,) in the University of Laud. For ten or twelve years he has been a *Probst* or Dean in the National Church, and has the superintendence of several churches in the southern part of Sweden. He has written more and spoken more, and to more purpose, to advance the doctrine of total abstinence from intoxicating liquors than any other man in the Scandinavian countries. As to his religious opinions and life, he ranks among the small and greatly hated band of evangelical Christians—which, I am happy to say, is steadily increasing in Sweden. In this respect he is associated with Wingard, (Archbishop of Upsala), Mormanden, (the Chalmers of that country), and others, whose acquaintance I made during the three visits which I made to that land, and which to me is very precious. I will only add that Mr. V. is of medium hight, rather slender, has blue eyes and brown hair, a sharp, Scottish-like face, and is a man susceptible of deep emotions and generous and noble impulses. His eloquence is remarkable. I have seen him hold audiences of all sorts—merchants and nobles in the Exchange in Stockholm, students at Upsala, and peasants in the North, in the most undivided attention hour after hour. His wit, sarcasm, and invective, are as terrible and withering as his logic is powerful and his pathos affecting. On one occasion I saw him make the House of Peasants weep like children, in a speech of five minutes, made about a gold-headed cane, which had been the property of one who was once a member of that body—the most popular man in it—but who had died a drunkard and who committed that cane, on his death-bed, to him, as a memorial of his friendship.

Take him all in all, he is one of the most eloquent, interesting and excellent men whom it has been my privilege to know in the Old World.

Yours, very truly, R. BAIRD.

Rev. Henry Ward Beecher.

The Switzerland of the South.—One of the most interesting and important portions of our country is that embraced within the bounds of the N. S. Synod of Tennessee—bounded on the north-west by the Cumberland Mountains, the east line of Kentucky, and the Ohio river to the mouth of the Great Kauhawa; on the east by the Kauhawa to the north line of North Carolina, thence along the Blue Ridge across North and South Carolina, and by a sweep including Upper Georgia; and on the south by Alabama, embracing portions of five States, and a territory almost equal to the whole of New England, nearly all settled. Here are 46 N. S. Presbyterian ministers and 75 churches, besides a few of the Old School. A sermon preached before the Synod, Oct. 12, 1850, by Rev. L. R. Morrison, shows the state of the churches:

"Three-fourths of our churches are unable to pay their moiety of a minister's support, or think themselves unable. Three-fourths of our ministers are chained to daily toil for daily bread, and compelled to see men dying at their very doors for lack of knowledge. The average cost at which the ministers of this Synod support their families, probably exceeds four hundred dollars per annum. The average amount of salary received is but little over two hundred, leaving one half their support to be provided by abstracting one half their attention and energies from their ministerial work, and reducing the effective force of this body of ministers to that of twenty-three men."

He says there is a line of Presbyterian churches along the main valley of the Holsten, but on both sides, among and over the mountains, Presbyterians have done next to nothing; and though the Baptists and Methodists have labored with a zeal which does them honor, and God has blessed their labors, yet not one twenty-fifth part of the people hear the Gospel weekly from any source; not one-tenth hear it once a month, not one-twentieth hear it on the Sabbath at any regular intervals, and no man can hear it every Sabbath. The results are, that unless men worship together statedly on the Sabbath, under an intelligent ministry, they will ordinarily worship nowhere. He therefore urges the importance of Home Mission labors there. He reasons thus:

"For a clearer idea of this responsibility, let me ask who compose your churches along this line of Presbyterian influence. Have you not men of every class and profession? I think you have as large a proportion from the learned professions, judges, lawyers and physicians, as of farmers, mechanics and merchants; perhaps larger. I do not say they are Presbyterians, but they are exemplary professors of religion in the different churches. Here Christianity is so held as to commend itself to the practice of the men of most cultivated mind. Now, beyond this influence, on the north—for I cannot speak from certain knowledge of the south—and for the whole length of this Synod, if you can find five men regularly educated in literature and science, and in medicine or law, and in regular practice of the same, who are credible professors of religion in any evangelical church, it is more than I can find. The *men* are there. They might compare with any of you in intellectual power, in gentlemanly deportment, in literary attainments, and professional ability. Why this difference in regard to religion? The obvious reason is already suggested. They have generally seen just the specimens of religious teachers and teaching to make them despise the whole thing. Those cultivated minds exert influence upon the masses of mind, and so far as these are lost for want of the influence we might exert, their blood must be required at our hands."

A little more than fifty years ago, this interesting section of country received from New England a religious impulse and direction of which it is even yet reaping vast benefits. And whenever the day shall arrive for the restoration of that sympathy between East Tennessee and New England, quickened according to the increased facilities of intercourse, and purified by the advance of intelligence and refinement, that mountain country will bear the richest fruits of its lofty and independent position. Before dissolving the Union, it will be as necessary to sunder those mountains as to divide the Mississippi river.

The Independent.

NEW YORK, THURSDAY, MARCH 20.

PUBLISHER'S NOTICE.

We would return thanks to those of our friends who have been so prompt in renewing their subscriptions for the ensuing year; particularly to those clergymen who have voluntarily engaged in the work of collection among their people, thereby securing their own copy free when they collect twenty dollars or more. Our subscribers are reminded that subscriptions are becoming due every week, and we would earnestly request such to remit us the amount due without delay, in compliance with our terms, which are "payment in advance." Postmasters are authorized to frank letters containing money for subscriptions, and all such (enclosed in an envelope) will be at our risk. Direct to S. W. BENEDICT, Publisher of *The Independent*, New York.

THE DIVINE LAW OF MARRIAGE.

Man was at first a *solitary* being. For him there was no society in all the creatures that God had made. The grand review of the whole animal creation, which came obedient to his feet to receive their names and to acknowledge his supremacy, but caused him the more deeply to feel his loneliness. "Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him." Beasts there were graceful and majestic; birds rich in plumage and melodious in song: but not one among all these fit for companionship with man; not one that could exchange with him thought, sympathy, and affection, or that could share with him his newborn faculty of speech. In all the luxury of his garden-home, in all his pride and power as lord of the creation,—yea, privileged as he was in intercourse with God, man was yet a solitary being. He had no companion suited to his nature, no object upon which his heart could fix itself with equal and reciprocal love. He was a compound being; by his corporeal nature unfitted for the life of pure spirits, by his rational nature above all other animals. The exercise of intellect, the use of speech, so far from satisfying the cravings of the heart, only made him the more sensitive to the demands of the affections, and caused him to realize a want which he could not satisfy. But this longing for society was no sooner felt than it was gratified by the merciful provision of the Creator. "The Lord God said, It is not good that the man should be *alone;* I will make him an help meet for him,"—a second self, one to stand before him, not as a servant but as a companion, united to him by the most tender ties, and sharing his thoughts, his wishes, his affections, his hopes, and his joys. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: And the rib, which the Lord God had taken from man, made he a woman, and brought her to the man."

Infidels have sought to ridicule this account of the creation of woman. But the infinite Creator who made man from the dust might have made woman also directly from the dust. The miracle of the creation was in the *act* itself, and not in the *manner* in which that act was performed. The manner, however, was not unimportant; and so far from exciting a sneer, this cannot fail to excite admiration in any mind that can comprehend its symbolic import. We would not follow the quaint but not unpoetic fancy which conjectures that woman "was not taken from the head to be man's equal, nor from the foot to be his subject, but from the heart to be loved, and from beneath the arm to be protected;"—but discerning in this a symbol of the marriage state and of Christ's union with his church, we see in it nothing at which to cavil, but much whereat to admire.

Adam, to whom the manner of Eve's creation was made known either in a trance at the time or afterward by revelation,—Adam himself apprehended the beautiful symbolic meaning of that act; for he said, "This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." *Ish*, Isha; —the man bestowed upon his new companion a name of endearment, as a part of himself. Adam had no choice in his companion; and doubtless he would have desired none, though all her daughters had stood before him. The woman whom God made was perfect in every feature and in every grace, and pure and heavenly in mind and heart. How much man loved her is seen in her fatal influence over him in the fall. These two were made perfect in their kind, and made for each other.

"Adam the goodliest man of men since born
His sons; the fairest of her daughters Eve.
* * * * In their looks divine,
The image of their glorious Maker shone:
Truth, wisdom, sanctitude severe and pure;
(Severe, but in true filial freedom placed,)
Whence true authority in men; though both
Not equal, as their sex not equal seem'd;
For contemplation he, and valor form'd;
For softness she, and sweet attractive grace:
He for God only; she for God in him."

This same relation is thus set forth by the apostle:—

"The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. A man in worship ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man."

But in this there is no dishonorable inferiority or subjection. It was not designed that woman should be degraded as in heathen and Mahommedan countries, or where the principles of infidelity prevail. She was not made to be the slave of man's passions or his whims, but to occupy a position of graceful dependence and helpfulness, in which she should be sustained by manly strength and tenderness. The elm should bow its branches to receive the yielding, clasping tendrils of the vine. The obedience everywhere enjoined upon the wife in Scripture is not the obedience of servitude or of constraint, but an intelligent and affectionate respect for the opinions and wishes of the head of the household, which is repaid by a kind and tender consideration on his part for the feelings and wishes of her who tenders it. Where true affection exists this is always understood, and needs never to be defined. Sad, indeed, is the state of that family, where, from whatever cause, the husband sets up his authority by the letter of the Scriptures. If all that is included in that authority be not from the first instinctively recognized and regarded by an affectionate and confiding heart, it is too late to enjoin it by the marriage-contract, or even by the Word of God. In a relation so tender and intimate, an authority that requires to be formally set up and defined, is evermore looked upon as *tyranny*, and provokes opposition and ill-will. The obedience is moral, and must be freely rendered, or it is not worth the having. "Wives, submit yourselves to your own husbands," treat them with respect and honor in all *lawful* things, "as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church. Husbands, love your wives, even as Christ also loved the Church. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. Let every one of you in particular so love his wife, even as himself; and the wife see that she reverence her husband." But mark!—*she* must see to that, not he; and if she does not reverence him for what he *is*, he surely cannot make her reverence him for what he pretends to be,—and he had better desist from the experiment.

To the tender regard which our first father expresses for the woman who was taken out of himself, there is added a general declaration, which, whether it be a comment of Moses, or a prophecy of Adam, is to be received as *the divine law of marriage*. "Therefore shall a man leave his father and his mother, and shall cleave to his wife: and they shall be one flesh." The institution of marriage was God's first ordinance to man. The family was before the state. And when the state invades the family, and breaks up the marriage relation for any cause but that allowed in the Word of God, then the state transcends its power; it violates an institution older and higher than itself; it violates the will of God. The creation of but one pair, and the commendation of the union of one man and one woman in the marriage relation, is a declaration of God against polygamy, and also against divorce except for the one crime that violates the sacredness of that relation. Though both polygamy and divorce were afterwards *tolerated* among the Jews, who had borrowed these practices from the heathen, they were never approved, and were finally done away.

The prophet Malachi thus condemns divorce: "The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit. (He might have made more.) And wherefore one? That he might seek a godly seed. Therefore take heed to thy spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith, that He hateth putting away."

Our Savior prohibited divorce except for the one crime of adultery. "The Pharisees came to him tempting him and saying to him, Is it lawful for a man to put away his wife for every cause? And he answered and said to them, Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder." Marriage is a divine ordinance; and He who framed the institution has laid down its laws. The State has nothing to do with the marriage institution but to guard it in its purity. All that legislation which provides for sundering the marriage tie for any other reason than that which Christ has given, is against the expressed will of God. Intemperance, neglect, brutality, though these are reasons for legal interference to protect the injured, they are not sufficient reasons for divorce. The State cannot make them such. They are not valid in a higher court. Sad indeed is the condition of woman in such a case. But sad as it is it must be borne. The sacredness of the marriage tie must not be invaded. Nothing short of the crime that strikes at the root of that relation itself is a reason for dissolving it. This consideration should induce greater caution in entering upon the relation. But the relation when formed must stand in all its sacredness till one or other of the parties shall violate its covenant. The State is blame-worthy for cheapening the marriage institution by the facility of divorce.

But oh! what language shall express the barbarity of the State when, for no crime, it tears the husband from the wife or the wife from the husband, and dooms the helpless victim to bondage never to be redeemed; when it sets its hirelings, and even summons its armies, to invade some peaceful home, where the husband and the wife joined in God's ordinance dwell virtuously and happily together,—to drag thence the man or the woman to be delivered over absolutely to the avarice, the passions, or the lusts of another, never to meet again on earth, never again to have a *home*, or to exchange one word or look of affection! Who that knows a wife's affection, who that is honored with the name of father, does not feel for his poor neighbor thus torn from the wife of his bosom and the children of his love? Is there a man blessed by virtuous love who will not protest against such an outrage as a crime against society, a crime against humanity, a crime against God?

DECLINE OF VITAL RELIGION.

Has there not been for a few years past a decline of vital religion in the churches of the United States? We do not infer this from the infrequency of revivals, for every year it has pleased the Great Head of the church to grant many effusions of his Spirit to particular churches. But there has been no general and signal effusion of the Spirit such as was enjoyed fifteen, twenty, and thirty years ago. Perhaps the rapid increase of population, and the extension of railroads, has so changed the character and habits of rural districts, that religion more easily gives place to the excitements of business and politics, and an all-pervading solemnity is hardly to be looked for. But in the absence of such a general and sympathetic interest in religion, we do not find evidence of the steady growth of piety in the churches as a whole. There is no such increase of conversions to Christ, no such increase in the number of young men devoting themselves to the ministry and the missionary work, as would indicate a steady progress in holiness. This state of things is easily explained. The activity of mind, the energy of thought and action, have been absorbed in other channels. The excitement of gold discoveries and commercial prosperity has drained even the church of much of its vitality. Theological controversy has in some places absorbed ministers and churches to the prejudice of practical interests, while the momentous moral and political questions of the day have taxed, and perhaps exhausted, the present energies of the champions of truth. Much good as well as evil has been effected by these discussions. The friends of religion could not have done a more important work than to contend for the supremacy of God's law against political, commercial, and *pseudo*-theological infidelity. But the work is done at the expense of thought and emotion which might otherwise have given impulse to the revival of religion. And now the country is on the eve of another Presidential campaign which may prove to Christian electors more exciting and absorbing than any that have preceded it. In these circumstances how shall the vitality of religion be maintained in the churches? Not by specific efforts to galvanize ourselves or the community into a religious fervor, but by that deep spirituality of heart and life, that habitual personal communion with God, which will not only carry the soul unscathed through excitements of politics, commerce, or controversy, but will infuse into all these the savor of godliness. It is idle to wait for the stream of worldly excitement to run by before we begin to build for Christ. We must sink coffer-dams and work in the midst of the flood.

THE RUFFLED SHIRT AND NO POWDER-HORN.

One day, at a country militia mustering, on examination of the soldiers, to see if every man was armed and equipped in due form for martial purposes, a big fellow stood forth with a shirt-ruffle near half a yard wide, but he had neglected to bring his powder-horn. He had no ammunition, but he stood up for drill with great confidence, as if his ruffled shirt would cover all deficiencies, and defy all military criticism. The captain ordered him to produce his ammunition, but he had none, though his ruffled shirt was manifest.

"What! you blockhead," exclaimed the captain, "come here as a soldier, with a ruffled shirt, and no powder-horn? Go home and get your equipments, and don't ever show your face on parade-ground again, with a ruffled shirt and no powder-horn."

There be many things in which men thus play the part of soldiers, better prepared for a change than a charge, for boasting and running away than fighting.

There be men of wind and rhetoric, without argument, men of large fluent words, without and piety in the churches would be regular and healthy. In this respect our juvenile charitable associations are doing a good work.

The Tract Society has collected numerous testimonials to the value of this system, some of which will appear in the next number of the *American Messenger*. We give the following as specimens:

"A distinguished civilian says, 'I have for many years adopted the rule of setting apart a portion of income 'as the Lord has prospered me.' I have felt that more than a tenth was my duty; and I can testify to the blessed influence of the system. It enables us the better to discriminate between the various objects; to discover how far we have denied ourselves for Christ and a perishing world; and benevolence thus becomes interwoven with our Christian principles, our high and sacred duties.'"

"A distinguished citizen says of the system of 'laying by in store on the first day of the week, as God has blessed us,' 'I have practised it for several years, and found a blessing in it. It is God's own plan, and therefore better than any other. So every one will find it, who will but try. It increases our charity fund many-fold, without our perceiving any diminution of capital or income, and the fund thus set apart being consecrated to the Lord, we are able to distribute it without grudging, and with a more unbiased judgment, as occasion arises. My name is at your service as one of the witnesses for God, that in *this* matter, as in all others, he is good.'"

"An eminent clergyman says, in confidence, 'I have for many years had a fixed system of devoting from one-fifth to a quarter of my income to religious and charitable uses. I have laid out my plan at the beginning of each year, keeping a private account of all donations and leaving nothing to mere accident or excited feeling at the moment. At the end of about thirty years, during which I have carried on this system, I find my property materially increased; and I am surprised to find on looking over my accounts, how many hundreds of dollars I have thus been permitted to contribute to the cause of benevolence.'"

"Another merchant in large business, says, 'I would not consent to proclaim my charities; but cannot hesitate to unite with others in adopting the Scripture *system* of laying by in store, statedly as God prospers, irrespective of any immediate call.'"

The Society has also published two brief tracts on the same subject, entitled "Religion and Beneficence," and the "Scripture plan of Benevolence," which ought to have a wide diffusion.

LIBRARIES, FOR SABBATH-SCHOOL TEACHERS.

One of the most noteworthy publications we have recently met, is the Catalogue of the Library formed for Teachers in the Sabbath-School, in the First Congregational Church in Hartford. The foundation of this Library was laid in 1842; by the appropriation to it of a portion of the funds contributed by the Society for the use of the School. It was annually increased by the same means till 1849, when it numbered 175 volumes, of the class most needful in Biblical study. A large accession was soon afterward made to it, through the generous bequest of a friend who left $500 for its increase. When this had been expended, however, and a large number of excellent and appropriate volumes illustrative of the Scriptures, had been purchased and arranged, the Library was almost destroyed by fire. But being covered by insurance, the volumes have been replaced; and they are now, as this Catalogue shows, in admirable order for reference and use.

The Library contains in all, 537 volumes. It embraces works in almost every department of Literature, appropriate or needful to the Biblical student. Commentaries, Atlases, Concordances, Dictionaries, Harmonies, Sacred Histories and Biographies, treatises on Theology, of Interpretation, on Natural History, on Christian Antiquities, on Chronology, on Moral Science, on Ancient Sacrifices, on Oriental Customs, on Modern missions,—on almost every subject that has been usefully treated in the English language, which the attentive investigator of the Scriptures may wish to refer to—all are represented in it. It is comprehensive, admirably selected, and amply sufficient for its purpose. We should consider it a personal happiness and advantage to have so good a collection of reliable helps to Biblical study near to our hand.

And why may not similar Libraries be frequently formed? A small sum, annually appropriated, under discreet supervision, would result in a score of years in a large and most valuable collection of Books; a permanent gain to the teachers and to the Church. The good effects of such a Library, if it were faithfully used, it is not easy to reckon. It would be used, by some at least; and those the more faithful and thoughtful of the teachers. And its very presence in the school, would be a constant admonition and incitement to others, inspiring them to new diligence in preparation for the Sabbath. It would tend to generate an enthusiasm in effort; to raise the standard of desire and aim, and so of attainment; to give to the weekly meeting of the teachers a new and more various interest. Its influences passing silently, year after year, into the school, would finally be realized, we are confident, in large and permanently beneficial results.—The Pastor, too, should have access to such Library, at his pleasure; and there is no one to whom it would not be felt to be at times an invaluable treasure. We commend the example to those whom it concerns. S.

SENTIMENT OF THE COUNTRY.

We propose as we find room to give expression to the public sentiment of the country against the Fugitive slave law as it reaches us from intelligent and reliable sources. The letters from which we make our extracts are sent to us spontaneously for our private encouragement and not with a view to publication. But we know that our readers are mutually encouraged by knowing each others' sentiments, and how right views on this subject are spreading through the land. These letters come from the officers of Colleges and Theological Seminaries, from ministers known and honored in the churches, from lawyers and from merchants, from Christians in every walk of life. They give emphatically the sentiment of the *country*, not the fictitious sentiment of commercial journals and "Union" meetings, but the clear, quiet, principled and inflexible sentiment of the study, the fire-side, and the neighborhood, the sentiment which will yet speak powerfully at the polls.

We do not publish these letters for the endorsement of the position and opinions of this journal, and therefore suppress as far as possible what is merely complimentary to ourselves. Very few who are thus moved to write to us are known as "abolitionists." But the letters show the rising anti-slavery sentiment of the country, especially among the younger ministers and the more active part of the Christian brotherhood. We have already given two instalments of such letters, and have on hand enough for an entire paper.

From a Unitarian minister in Maine.

Set me down as another clergyman who, though differing somewhat from its theological opinions, admires the spirit and has the highest regard for the editorial ability of *The Independent*.

Greatly do I honor it for the noble, Christian stand it has taken on the slavery question, especially upon the recent diabolical Fugitive Law. Most refreshing is its tone on these topics, contrasted with the atheistical special pleading, the Russian political ethics, of such prints as the *Journal of Commerce*, and such doctors of Divinity as Dr. Spencer & Co.

I heartily rejoice that your list of subscribers is so rapidly increasing, and will venture the prophecy that so long as you continue to furnish them with fine weekly columns of such admirable matter—admirable every way, in thought, spirit, style—admirable for its variety, ability, independence and elevation of moral tone, Christian candor and courtesy of spirit and manner, and last not least, its devotional fervor—they will none of them willingly part company with you in a hurry.

From a Congregational minister in New Hampshire:

Enclosed are $2 for *The Independent*. I look upon the spirit and the host of which *The Independent* is the leader and the exponent, as embodying no small portion of the hopes of the world. God bless you in your "work of faith and labor of love."

From another pastor in New Hampshire:

With *The Independent* as a religious paper, I have from the first been highly pleased, and its course on the slavery question, I decidedly approve. Indeed, I see not how enlightened Christian men—*freemen*, can pursue any other, while the Word and Providence of God, the spirit of our free government and institutions unite against slavery and slave laws, against all inhumanity and oppression. God is with you and ultimate triumph is certain.

From a subscriber in Massachusetts:

I find on examination that my subscription for your *valuable* and *valued* paper has expired. I herein send you the money for another year. I sympathize with the expressions of regard for your course, published in the paper of Jan. 30. May such encouragement increase. It is a time to call things by their right names. When convenient, give my kind regards to Mr. Bowen, with whom I have formerly had a slight acquaintance. Tell him I was greatly pleased with the *card* of himself and partner, in trying times, announcing that "their *goods* and not their *principles* were in the market." These are the kind of *patriots* and *Unionists* we need. Such declarations are worth more than a mail-bag full of long speeches advocating *jug-handle* compromises.

Another subscriber in central Massachusetts writes:

Please accept the enclosed $2, and continue during another year to cheer the heart of myself and family by your manly and high-principled defense of right and the *higher law*, in opposition to oppression, whether legal or illegal.

From a subscriber in Worcester, Mass.:

It speaks as if it was not afraid of the guillotine for the utterance of truth, and at the same time is not crazy with radicalism.

From another in Massachusetts, forwarding the name of a new subscriber:

I shall not waste time in an attempt to tell you how fully I approve of the course pursued by your paper, but only add, that the more I read it the more difficult it is for me to think of doing without *The Independent*.

A subscriber in New Haven, Conn., encloses money for two new subscribers, and adds:

Perhaps I ought to add (and it gives me great pleasure to do so) that *these two* subscribers have been obtained *solely* in consequence of the earnest, valorous and eminently successful defense of the *truth* which your journal has made, touching the matter of the "Fugitive-Slave law," and questions growing out of it. And when I say they have been obtained, I should add, *unsought*; for they are *volunteers* merely in consequence of reading a few of the articles the most *offensive* to the *patriotism* and *piety* of the *Journal of Commerce* and *New York Observer, et id omne genus*. God grant that the day be not distant when *such* patriotism and *such* piety may meet their just reward, "and all the people shall say, *Amen*."

A subscriber in central Connecticut writes:

Enclosed I send two dollars for *The Independent* the present year. I like the paper much. I was called on a short time since by an agent of another religious paper, published in Boston, who thought I had better drop *The Independent* because of its tone on the Fugitive-Slave bill. I told him that was one reason why I liked it; so he gave me up directly.

An eminent lawyer in this State, who has been a representative in Congress, and is highly esteemed for his Christian and philanthropic efforts in every good cause, sends us the following extravagant praise. It may serve to offset some of the "odium:"

In my opinion the extensive circulation of *The Independent* is of far more consequence, conducted as it now is, than the distribution of all the tracts ever printed and scattered by the Tract Society.

The following is from a Presbyterian clergyman in Bucks county, Penn.:

Gentlemen:—The last number of *The Independent* has been mailed to me. The subscription may possibly have been made for me by a relative in New York, who himself is a subscriber and in full sympathy with you on the "Fugitive Slave question." I do not sympathize with all, though I do with most of your sentiments on that subject. Admiring however the talent, vigorous thought, and earnest Christian feeling manifest in the columns of your paper, I desire you to send me one copy, for which I enclose $2. If the paper has been subscribed for, send the copy nevertheless, and I will hand it to some friend who will read and digest it.

From a merchant in Northern Ohio:

I like *The Independent* for several reasons, but especially for the high-toned moral courage it manifests. I rejoice that a remnant is found, yes multitudes of this land of civil and religious freedom, who do not, and will not "bow the knee to Baal."

I am no Abolitionist or Free Soiler, technically speaking; yet avow anti-slavery principles decidedly, so that let our Senators and Representatives in Congress,—amongwhom are many of admirable tact, talent and wisdom, but destitute of moral courage and purpose—and let even some of your celebrated D.D.'s whom our Heavenly Father has endowed with intellects worthy a better cause, cry, Bow the knee!—I can't do it. The "higher law" principle (thanks to him who had the moral intrepidity to announce it on the floor of the Senate Chamber) forbids it. Love to God forbids it. Love to man forbids it. The *inconsistency* of the priests of Baal forbids it, for, while they legislate, send ships of war, appropriate and expend large sums of money to suppress the *African* Slave trade, they enact laws to dignify, secure and perpetuate slave traffic at home, and place you and me, and every other Northern man in the relation of *Slave Catcher!*

"Righteousness exalteth a nation, but sin is a reproach to any people." This, many of the wise heads of our land have never understood. But my hope is in the Great Ruler of the Universe, who will cause the wrath of man to praise Him, and the remainder will restrain.

From a minister in Iowa:

I feel that there is *no* paper that comes to my study that can bear a comparison with the literary merits and *independent* course of your journal. Wishing you all possible success, I subscribe myself your obedient servant.

A Voice from the *South*:—We lately received the following from a merchant in New Orleans:

I must have *The Independent*. I approve most heartily of the principles advanced by *The Independent* in relation to slavery and especially the "Fugitive Slave law." I say with them it is the right of the fugitive to contend to the death for his liberty, and I would go further and say—it would be right for any true-hearted man, willing to brave the consequences, to aid the fugitive in escaping from his pursuers. I deem the idea most absurd, that while it was right in our revolutionary fathers to contend with fire and sword against taxes without representation, and at a later period our own sires to fight for "free-trade and sailors' rights"—that it is wrong for a man, black though he be, but still made in the image of God, to fight for the possession of his own person and of his wife and children. I am ashamed of Dr. Spencer and other famous D.D.'s, born on a free soil under free institutions, who are lending their support to slavery. There are noble men and women reared at the South who would blush for them too. An excellent lady from South Carolina, a slaveholder, was recently told by my wife that she had given employment once to a fugitive slave, and was asked how she would have acted under the same circumstances. This Southern lady immediately replied, "I would have done as you did."

ANTI-SLAVERY AGITATION.

We fear that the Union Committee have been sadly deceived as to the result of their efforts to quiet the country. It seems that notwithstanding all that has been done for the "compromise measures" by the city press and pulpit, the *country* will not be "quiet" under them. One of their organs makes this mournful announcement.

"The Fugitive Slave Law.—The resolution of the Ohio Assembly, instructing, by a vote of 40 to 20, their Congressmen to endeavor to procure a repeal of the Fugitive Slave Law, is an important but melancholy fact. It will have no effect in procuring the repeal, for that is out of the question; but in connection with a similar movement in Vermont, and the neglect of New York, Massachusetts, Pennsylvania, and perhaps some other States, to repeal their laws which conflict with the fugitive slave law, will tend to prolong the agitation and widen the breach between the North and the South. Meanwhile the Southern disunionists are active and doing what they can to drive the car of State to destruction. We fear the danger is not yet over."

To this the *Evening Post* adds

"Another circumstance, shows in a still more striking manner the strength of the popular dislike of the new law in Ohio. That State has passed a law similar to that of Vermont, assuring to any of its citizens arrested under color of being a fugitive from service, a jury trial and the right of *habeas corpus*. The election of Judge Wade, a free soil whig, as Senator in Congress from Ohio, is another proof of the utter weakness of the compromise party in that State.

"In regard to New York, the recent defeat of Mr. Fillmore's party, by the election of Hamilton Fish—who disapproves of the Fugitive Slave law—to fill the seat just left vacant by Daniel S. Dickinson, must be added to the *Journal's* list of 'important, but melancholy facts.'"

In Massachusetts the work of agitation has hardly begun. Now that Congress has adjourned and "union meetings" are no longer practicable, the people are preparing to utter their voice through mass assemblies against the Fugitive law. We have never had an agency in these public demonstrations, but have always relied more upon steady individual effort through the pulpit and the press to influence popular opinion in favor of right and duty. But the fact is worth mentioning as showing how futile are all attempts to suppress the discussion of slavery. On this point we fully concur in the eloquent remarks of Rev. Dr. Cox, as reported from his own notes in *The Independent* for Dec. 21, 1848.

"I shall never feel satisfied with my country, while this absurdity of Slavery remains. I love my country as Cowper loved England,

'With all thy faults I love thee still.'

Was not this a large charity enough in Cowper? But I do not love my country's faults. I love myself but I do not love my own faults—I hate them. I do not believe a man can love himself properly unless he hates his faults. You preach so, Mr. Beecher, and so did your father before you. *The way to love one's country is to look at its faults, to probe its ulcers, in order to heal them. If they are left to work inwardly, and are not examined and brought to light, they will destroy the system, like that internal cancer which slew Napoleon.* As Horace, a heathen poet, says, in Cowper's translation,

"If fools have ulcers, and their pride conceal 'em,
Fools must have ulcers still, for none can heal 'em."

Slavery immediated will destroy this nation. By the memory of Plymouth Rock, and of Independence Hall, and by the Hopes of California, let that not be!"

Repetition of Col. Forbes's Lectures.—We are glad to learn that the interesting course of lectures recently given by Col. Forbes at the Society Library will be repeated shortly in the Chapel of the New York University. We have been surprised at the indifference, not to say stupidity of our citizens with respect to these lectures. Here is no traveling mountebank seeking a fortune from American gullibility, but an intelligent and shrewd English officer who has resided for many years in Italy, and who bore an active part in the struggle of '47-8-9, seeking to diffuse information which shall interest the friends of freedom and religion in behalf of that unhappy country. The first lecture, which traces the effects of Popery and despotism on society and shows the state of Italy previous to the elevation of Pio IX to the Pontificate, will be given on Monday evening, March 31, at 7½ o'clock. The second and third lectures, on Wednesday and Friday evenings, will relate to the march of events during the revolution Tickets one dollar for the course.

Our Remote Exchanges.—Two of the most interesting exchange papers received at this office are "*The Friend*," published monthly at Honolulu, and the "*San José* (California) *Daily Argus*." The former when fully spread out covers less than half a page of *The Independent*, but it contains an interesting variety of selections and some good editorials. It is conducted by Rev. S. C. Damon, Seaman's Chaplain at that port. The *Argus* is a secular paper, about twice the size of *The Friend*, edited with spirit, and well filled with advertisements, among which we recognize the names of several New York houses.

Mission Schools.—Some who are engaged in Sabbath-school efforts in the upper part of the city feel aggrieved by the "Caution" published in our columns a few weeks since respecting applications for such schools, lest it should operate to the prejudice of really useful and self-denying laborers. The caution was a good one, and we felt obliged to the friend who sent it for warning the public against imposture under the garb of benevolence. Perhaps it was too vaguely expressed, but its design was not to repress giving but only to inculcate giving *judiciously*. No true Christian would make that caution a pretext for refusing every application without inquiry into its merits. The enterprise of Mission schools ought to be efficiently sustained, but under judicious counsels, and in responsible hands. We should be glad to procure the statistics of all such schools at present in the city.

FROM OUR BOSTON CORRESPONDENT.

Boston, March 17, 1851.

HARVARD COLLEGE.

At the last meeting of the Board of Overseers, the amendment presented by Rev. Mr. Stearns, of Cambridgeport, to the Report of the Committee on Rules and Orders, by which the Board prohibit themselves from the confirmation of any permanent Professor during the recess of the General Court (that is, in the absence of most of their number), was carried, after considerable debate, by a very large vote.

Through the popular choice of the Senate and the Governor's Council, the people of the State (whose college it is, and of right ought to be), will thus continue to have a voice in the control of this institution.

A melancholy suicide occurred at the College on Saturday or Sabbath, a week ago. A member of the Senior Class, Robert T. Paine, son of Dr. Martin Paine, of New York city, was found dead on a sofa in his room, at 10 o'clock on Sabbath evening, by his room-mate, on his return from spending the Saturday and Sunday in this city. A bottle of ether nearly empty was in his hand, and on the table were two small papers—one containing twenty grains of morphine, the other *emptied* of a large portion of the same drug—an uncorked bottle of champagne from which a small quantity had been poured—an empty glass, and a note to his father stating that his death was his own act. Upon the table was found also a bank note accompanied by two memoranda, one of which was the following: "I take 32 grains of morphine in some champagne." He is supposed to have committed the act about 2 P.M. of Saturday, and to have used the ether found in his hand to deaden the pangs of death.

He is said to have been eccentric in the extreme, and is supposed by Dr. Wyman to have been insane when the act was committed. It will be noticed that there is a coincidence which is to say the least singular, between the kind of poison and the quantity used, in this case, and in that of the notorious criminal who committed suicide a week before in New York. How loudly do such incidents repeat and reaffirm that frequent ejaculation of the pious: "How much we need restraining grace!"

ITEMS.

Marshal Tukey, by the skillful management of his whole Police force, made a descent simultaneously, on Saturday evening week, upon some dozen gambling-houses here, and succeeded in arresting *eighty-seven* individuals found present there. These were marched off to Leverett-street Jail, where they were stowed (so thickly that a dozen shared the honors of Webster's cell) until their ar

wielded and distributed by a British ministry?—who but the Hon. W. E. Gladstone, the Lay-leader of the Tractarians, and the Duke of Newcastle, who is of the same order, and the Hon. Sidney Herbert, also an earnest member of the same theological and political school. The *Morning Chronicle*, which is the daily organ of this party, is the only paper which has exhibited strong feeling and exultation on the breaking up of the ministry, and this chiefly because of the attitude taken by Lord John Russell toward the papal court, and the Romanizers in the English establishment.

A MINISTER WANTED.

The plot thickens. While thus writing comes an intimation that Lord John Russell has failed to patch up a ministry; that Lord Aberdeen, upon being sent for, declined to make an attempt; that recourse was again had to Lord Stanley, who again asked for time.

Ireland was the chief difficulty in the way of the Russell-Graham combination. That difficulty is more complicated than ever. An address written in "bitterness of spirit," by the Roman Catholic Archbishop of Dublin, against "the persecuting" anti-papal measures, was read from all the altars in Ireland last Lord's day, and prayers against it were enjoined in the address. Sir James Graham would not face this difficulty, and the two or three Tractarian prelates who must have come in with him would have required the abandonment of the measure; to which, as especially his own, Lord John Russell held; and this measure, we are told, must be abandoned if civil war in Ireland is to be averted. Already the Irish are maddening with the excitement of appeals to their fanaticism from the altar.

P. S. 28th. Still no government. Last evening Lord Stanley a second time resigned into the hands of the Queen the charge entrusted to him. Mr. Gladstone declined to join the noble Lord, and it is said the noble Lord himself shrunk from his own party,—Mr. Disraeli, and the protectionists. It is also said that a five shillings tax on foreign wheat was suggested as a middle term. At this movement we are nowhere, and the "situation" is peculiar in the extreme. Three parties are checking each other, according to the theory of our glorious constitution, and great things ought to come of it.

AGRICOLA.

RELIGIOUS INTELLIGENCE.

MISSION TO RUPERT'S LAND.—This mission was founded by Rev. John West, chaplain to the Hudson's Bay Company, who commenced his labors at York Fort in 1820. He soon removed to the Red River Colony, where he resided three years, and established a school for the Indian children, some of whom came a thousand miles. Henry Budd, the first boy he took, became afterwards a teacher at Cumberland, 500 miles from Red River. In 1842, Rev. Mr. Smithout, the missionary at Red River, visited Cumberland, and baptized 85 Indians, of whom 38 were adults. The bishop of Rupert's Land visited Cumberland last year, and took Mr. Budd with him to Red River, to prepare him for holy orders on Christmas last. The *Colonial Church Chronicle*, in view of this "first fruit of the North American Indians" ordained in the Church of England, observes—

"When it is considered that Rupert's Land is as large as Russia, inhabited by many tribes of Indians, who seem peculiarly open to instruction, nothing, perhaps, can exaggerate the importance of the mission at Red River, situated as it is almost in the very heart of Rupert's Land, 1200 miles from one coast of America, and 2500 from the other. But *without native ministry* the attempt appears hopeless. If an establishment were formed at Red River for the training of a native ministry, we might hope to see many whole tribes soon brought into the fold of Christ one by one. This, it is believed, it is the intention of the bishop to form."

FRENCH CANADIAN MISSIONARY SOCIETY.—The twelfth annual meeting was held Jan. 23, in the Wesleyan church, St. James-street, Montreal—Lt. Col. Wilgress, R. E., the President, in the chair. It seems to have been an occasion of common interest among all the evangelical denominations. The annual report, by Rev. J. Black, gives in full detail the various labors of the Society, chiefly among the Roman Catholic population, with many cheering results. The receipts to the general fund were £1691, and to the building fund £764. The committee employ five colporteurs and three missionaries. One of them reports—

"It is very certain, first of all, that the generality of Canadians are more accessible than they were a few years ago. The gross prejudices which the priests originated and nourished in the minds of their parishioners, against men who came to them bringing only the Gospel of peace, have been replaced by better feelings; and where formerly the poor servants of God were received with mistrust, and sometimes even with inhumanity, they are often received with frank cordiality, and an attentive ear is given to their discourse."

BIBLE DESTITUTION IN CENTRAL NEW YORK.—A colporteur writes to the *Religious Recorder* some remarkable instances of destitution that have come under his observation. In one town, where an aged Christian said he did not know of any destitute families, the colporteur found three of the man's own children married and living without an entire copy of the Scriptures. In some towns one-sixth of the families were destitute. It will not do to take for granted that any one is supplied without inquiry. He says—

"I called on a family consisting of five persons, viz: The parents, their two children, and niece, who was fifteen years of age. The man was absent. I proposed to sell some books to his wife. She replied that she had no money, and should she buy books she could not read them. Cannot your husband read? I asked. 'Not much,' was her reply. Have you any good books? 'No.' Have you a Bible? 'No.' Have you a Testament? 'No.' Have you any books? 'No.' Have you ever heard the Gospel preached? 'When young I heard ministers preach.' Have you heard the Bible read? 'While living at my father's I heard it read.' Have you any recollection of what you heard read from the Bible or heard ministers preach? 'No.' Do you believe there is heaven and a hell? 'Yes.' Can you tell me how a person can be saved from hell and go to heaven? 'No.' Have you ever heard of Jesus Christ, of his sufferings and death, that sinners might be saved? 'I have no recollection that I have heard of him.' The niece manifested, if possible, still greater ignorance, having no remembrance of ever having heard a sermon or a chapter read from the Bible."

EAST TENNESSEE.—A meeting was held at Knoxville, Feb. 13, to take initiatory steps for uniting the people of East Tennessee in an earnest application to the Legislature for a more efficient system of common schools. A general convention for East Tennessee is to be held the 7th of May. Mr. J. F. Bunker explained the object of the meeting, and presented the resolutions.

PEORIA, ILL.—The church at Peoria, Rev. L. Spencer, pastor, has closed its connection with the Home Missionary Society as a recipient of its bounty. Within the past year fifty have been added to the church, and the new edifice is so far completed as to permit worship in the basement.

EPISCOPAL MISSION IN CHINA.—The Episcopal Board of Missions have obtained a very seasonable and valuable reinforcement to their China Mission, in Rev. Robert Nelson, of Lexington, Va., who has resigned his parish to accept the appointment of missionary to Shanghai.

MRS. JUDSON.—The *Baptist Register* says, a letter just received from Mrs. Judson, of the 13th of October last, gives the melancholy intelligence that her health has become so impaired "by continued disease for the last five months," that "there is but little hope of permanent relief except in a return to America."

PROTESTANT BAPTISM IN ROME.—Rev. M. W. Jacobus, of Brooklyn, N. Y., recently visiting Rome, baptized while there an infant child of Rev. Mr. Hastings, the chaplain. He says of the event, "I count it a chief pleasure of my journey to perform this sacred rite in Papal Rome, according to the simplicity there is in Christ Jesus."

THE PORTUGUESE.—"No class of seamen," says Rev. Mr. Damon, "take so good care of their hard earned money as the Portuguese. It is rare to meet with one who is intemperate. Nineteen-twentieths of the Portuguese seamen on board of American vessels save their money and take it back to the Western Islands."

SAILING OF MISSIONARIES.—Rev. D. T. Stoddard, of the Nestorian Mission, and Mrs. Stoddard, Rev. Mr. Rhea, of Blountville, Tenn., and Miss Whittlesey, embarked last week in the bark Osmanli, Captain Dendrick, for Smyrna.

AN ANOMALY.—A minister of the Gospel, who officiated where the writer attended worship last Sabbath, presented this anomaly to the view of the people. When the people arose to sing the psalm of praise, he also arose and joined with them, evidently regarding this service as a part of divine worship!—*Choral Adv.*

REVIVALS.

PRINCETON, KY.—The Louisville *Watchman & Evangelist* has a communication from Rev. G. D. McLean, describing a protracted service of thirty-one days, in which he was assisted by Rev. J. C. Province, of Clarksville, Tenn.; as the result of which, 75 persons, 47 males, professed religion, generally from 16 to 55 years of age, 33 of whom joined the Cumberland Presbyterian church. The pastors of the Baptist, Methodist and Presbyterian churches cooperated, and all who love revivals were enlisted. The Cumberland College, located at P., shared freely in the work, the entire Senior class being now professors of religion.

LANSING, MICH.—Rev. Mr. Atterbury writes from the flourishing capital of Michigan to the *New York Evangelist:*

"Led by the Spirit and providence of God, we commenced a series of meetings in January, in connection with our Methodist brethren, which were continued about five weeks. The Spirit descended, not indeed with the sound of a mighty rushing wind, but with His still small voice, as of the evening dew, or the soft summer shower. The fruits are seen in the quickened graces of God's children, the removal of some roots of bitterness, and the hopeful conversion of between thirty and forty souls. Among the latter are some who exert a good deal of influence in the community."

IN OHIO.—The Cincinnati *Presbyterian of the West*, Feb. 27, contains accounts of quite a number of revivals among the O. S. Presbyterian churches of that State.

At CANAAN, two years ago, the church was in a destitute and discouraged state, but at length they resolved to make one more effort, obtained regular preaching, and have had accessions at every communion since—30 in all.

At KINGSTON, near Chilicothe, a revival of about five weeks' continuance has been enjoyed in connection with the usual services of the pastor; 27 have already been received to the church, and 16 to 20 more are expected. The academy of the Columbus Presbytery has shared the blessing, and at least eight of the young men are expecting to prepare for the ministry.

At WASHINGTON, Miami Presbytery, the pastor, after a long dearth, is rejoiced at seeing 16 or 20 anxious inquirers, which is deemed more important and encouraging "from the fact that none but the ordinary means of grace have been used."

At OXFORD, where there is a college with 100 students, and a female seminary with a like number, it is stated that—

"God has answered the prayers of his people, and cast the salt of his grace into these institutions. A large number of young men have professedly given themselves to the Lord. At one time, forty-one persons made a profession, chiefly students."

The *Religious Telescope* says—

"The town of Circleville is unusually favored with the presence of the Lord. Revivals are in progress in the Presbyterian and the Methodist churches. Refreshing times from the presence of the Lord are still enjoyed in the Brethren church.

MISSIONARY ORDINATION IN EAST TENNESSEE.—A correspondent of the Knoxville *Presbyterian Witness* gives a most animated account of the ordination of Rev. Samuel A. Rhea, by the Holston Presbytery as a missionary to the Nestorians, under the patronage of the A. B. C. F. M. This is the second foreign missionary from that region; Mr. Mitchell, the first one, having died immediately after landing on a heathen shore. The writer says—

"We have given up one of the most promising and beloved of our sons, to preach Christ to the benighted in a foreign land. We have thus made no small sacrifice. We doubt not the Master will pay us back into *our own bosoms* the hundred-fold promised. We confidently expect that God will make the going forth of our young brother to the foreign field a greater blessing to our own souls, and our own churches, than would be his laboring and dying among us."

ORDAINED.—James Weiler, late of the Theological Seminary of New Haven, was ordained to the work of the Gospel ministry by a council of ministers and delegates, at Waverly, Morgan county, Ill., Feb. 5th. Sermon by Rev. A. Hale, of Springfield; ordaining prayer by Rev. N. P. Colboine, of Jacksonville; charge to the pastor by Rev. J. M. Sturtevant, of Jacksonville College; right hand of fellowship by Rev. Mr. McMurray, of Waverly, Ill.

On the same day, the house of worship recently erected, 40 by 60 feet, and completed in a neat modern style, by the Congregational church of Waverly, was dedicated to the worship of Almighty God. Prayer by Rev. E. Jenney; sermon by Rev. J. M. Sturtevant.

ORDAINED.—At Vernon, N. Y., Feb. 19, Mr. S. H. Barteau, as pastor of the Presbyterian church. Sermon by Rev. H. Kendall, of East Bloomfield.

Feb. 12.—Rev. John Nevin, late of Liverpool, Eng., was installed pastor of the Second Reformed Presbyterian church, Pittsburgh.

Feb. 25 and 26.—Rev. John C. Van Liew was installed pastor of the Dutch Reformed churches of Stone Arabia and Ephratah. At Stone Arabia the sermon was preached by Rev. J. Knieskern, from 1 Peter 1: 12, last clause; and at Ephratah by Rev. D. Van Olinda.

INSTALLED.—At Utica, N. Y., Feb. 10, Rev. Philemon H. Fowler, late of Elmira, as pastor of the First Presbyterian church in U. Sermon by Prof. S. M. Hopkins, of Auburn.

LITERARY.

A. S. Barnes & Co. have published a new edition of De Tocqueville's "Democracy in America," under the title of "American Institutions and their Influence," with notes, by Hon. John C. Spencer, 12mo., pp. 460. M. De T., writing for Frenchmen, asks them to distinguish, in regard to our legislation, between that which is English and that which has originated with our republican institutions. His chapter on the "Consequences of Unlimited Power of the Majority" in this country, is worthy of profound consideration. He has not given due weight to the effect of "Conscience and the Higher Law" in overcoming this "unlimited power." He says, "Molière criticised the courtiers in the very pieces which were acted before the court, but the ruling power in the United States is not to be made game of; the smallest reproach irritates its sensibility, and the slightest joke which has any foundation in truth renders it indignant."

Our venerable friend, Rev. Lebbeus Armstrong, of Saratoga county, has in press a new work, soon to be issued, with the title of "An Allegorical Dialogue between a professed Messenger from Heaven and an Old Man, on the assumption by the Messenger that Immersion is essential to Salvation."

John P. Jewett & Co., Boston, are about to reprint Professor Finney's Lectures on Revivals, fourteenth edition, 1 vol., 8vo. The work has been circulated much more extensively in England and Scotland than in this country.

"Obedience to the Fugitive Law, Disobedience to God," is the significant title of a discourse by Rev. Samuel J. May, Unitarian minister at Syracuse, N. Y. Mr. M. refers to the fact, as interesting at least to himself, that his attention was first effectually called to his duty in regard to slavery, by Daniel Webster, whose speech against the Missouri Compromise he heard in Faneuil Hall, in 1819, and the Plymouth Oration in 1820. In the latter, Mr. Webster said:—

"I invoke the ministers of our religion, that they proclaim its denunciation of these crimes, and add its solemn sanctions to the authority of human laws. *If the pulpit be silent wherever or whenever there may be a sin bloody with this guilt, within the hearing of its voice, the pulpit is false to its trust.*"

Mr. May says he was then just about to enter upon his profession as a preacher of the Gospel. He proceeds:

"Thus solemnly charged by one whom I *then* revered as a good man, no less than a great statesman, the following week I commenced preaching tremblingly alive to the weighty responsibilities I was about to incur. I fully resolved that the pulpit I might occupy should not be silent in view of this, or any other great public wrong. The first chapter of the Bible I ever read from the 'sacred desk,' was the 58th of Isaiah, beginning, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.' Nor have I ever forgotten my virgin vow. With the little ability God gave me, I have labored with those who have brought the subject of slavery to that prominence it occupies at this time on the attention of the nation. And now that same Daniel Webster, who first aroused me to feel somewhat as I ought for the enslaved, has procured, or has done more than any other other man, to procure the enactment of a law under the provisions of which I may be stripped of all the property I have on earth, or thrown into prison as a malefactor, or murdered by the minions of that despotic power which has gained the ascendency in our republic. Have I not then a personal controversy with that distinguished man—distinguished, alas, for something else than splendid talents and exalted virtues? If I have gone wrong, did he not misdirect me? If I have done no more than he solemnly charged all ministers to do, has he not basely deserted and betrayed me? Verily, verily, he bound the burthen of this anti-slavery reform and laid it upon the shoulders of others, but he himself has not touched it; no, not with one of his fingers. Nay, worse, he has done what he could to prepare the prison and to whet the sword of vengeance, for those sons of New England who shall obey the injunction he gave them from Plymouth Rock, that spot hallowed by all who truly love liberty and hate oppression."

A London journal states that during the year 1850, 4,400 new publications were issued in London alone. Of these about 500 were works of fiction—at the rate of almost one and a half daily!—250 on law subjects, 200 books of travel, &c.

Audubon, the ornithologist, has left behind him an autobiography, which will be fully revised by his sons, and published in a few months, with notes and supplement.

THE CALHOUN MANUSCRIPTS.—It is stated that these manuscripts are to be published in South Carolina. The stereotype plates, however, have to be prepared here, there being as yet no foundry in that State.

The *Christian Examiner* for March contains the conclusion of Mrs. Putnam's defense of Hungary against the misrepresentations of Mr. Bowen in the *North American Review*. There is also an excellent article on the Cambridge Observatory, by the Hon. W. Mitchell, of Nantucket, with due honor to the Director, William C. Bond, Esq., and his gifted and devoted sons.

Littell's "Living Age," No. 356, has the interesting article from the *North British Review*, on Doddridge's Rise and Progress. Also an article from the *Morning Chronicle*, on M. Claussen's method of substituting Flax for Cotton. Also, "The Military Crisis in Europe," from the *United Service Magazine*.

Lamartine has contracted with a bookseller of Paris for a History of the Restoration of the Bourbons, to be finished in two years, in eight volumes; for each volume he is to receive 50,000 francs.

Capt. Wilkes, of the late U. S. Exploring Expedition, has received a gold medal from the British Government, in honor of his discovery of the Antarctic continent.

Gen. Worthington, of Ohio, in a public lecture delivered at Cincinnati, maintains that the true remedy for the difficulties of the Ohio and its branches, is to establish reservoirs at the head of the tributary streams. He calculates that an aggregate area of 52 square miles of reservoirs will keep the water of the Ohio four feet deep in the dry seasons, and the surplus water will be available for mill purposes.

The three counties of Wayne, Stark and Ashland, raised in 1850, over four millions bushels of wheat—nearly double the bad crop of 1849 which is reported in the census returns.

The "United States Railroad Guide," by G. B. Holbrook & Co, 114 Nassau-street, is published monthly, under patronage of the railroad and steamboat companies, and is almost an indispensable companion for every traveler, who intends to know of remember anything about his route.

The stereotype plates of "Kirwan's Letters," by Rev. Dr. Murray, have been purchased by the Presbyterian Board of Education, who will bring them out in a handsome style. The letters have been translated into German, Spanish, French, Italian, and Hawaiian, and have been repeately reprinted in England and in Canada.

A new work is advertised by a young Mexican woman. It is styled "The Awakener of Patriotism." It is in verse, and contains a history of the war between the Mexicans and the Americans.

"Lossing's Field-Book of the Revolution," published by the Harpers, has reached its twelfth number, finishing Vol. I, 576 pp. 8vo, besides 32 pp. of introduction. It is a work of great industry, and beautifully illustrated with plans, portraits and drawings.

The American Sunday-school Union have advertised the third of their select libraries, 100 volumes, for $10.

A collector of autographs in London advertises his collection for sale. It is probably the most extensive and valuable extant in one body. There are 31,000 autograph letters, notes, papers, or signatures of eminent persons of nearly all nations; dated from the year 1473 to 1848. They are fixed by the edge opposite about 10,000 portraits and busts of the writers, in more than 100 folio volumes and sections, averaging nearly 300 autographs and 100 portraits. Of the papers written or signed by the Emperor Napoleon, his father, mother, his empresses, his son, and the kings, queens, princes, and princesses, belonging to his family, there is an unheard-of collection. These alone far exceed 1,000 of consecutive dates, from 1793 to 1819; and as the collector would like the collection to be kept entire, he consents to accept $15,000 for it (one-half the cost).

FOREIGN.

The Royal Mail Steamship *Asia*, Capt. Judkins, reached her wharf at Jersey City about 8 o'clock A. M., on Thursday, having left Liverpool on the 1st inst. with a large number of passengers, among whom is Martin Farquhar Tupper, author of "Proverbial Philosophy"—after a passage of 12 days, 20 hours.

Commercial reports favorable to this country, in a rise of ½d. in cotton, and trade generally was prosperous.

The Bank of England has reduced the rate of interest on stock loans to 2½ per cent., while the minimum rate on commercial securities remains at 3 per cent.

FRANCE.—Despatches from Paris to the 26th ult. to the London papers, state that the anniversary of the revolution of February has passed off without the slightest disturbance. At Orleans, Tours, and other places, the authorities refused to allow the banquets, got up by the Republicans, to take place.

ITALY.—The Pope has granted an amnesty to three members of the ex-Roman Constituent Assembly; others have obtained an indeterminate period of provisional liberty.

FRUITS OF THE ESTABLISHMENT.—A case occurred lately in Marylebone parish, London, illustrative of the working of the law-established "Church." The wife of Mr. Baner, a tradesman in Oxford-street, being at the point of death, wished to see a clergyman of the Established Church. A Miss Jones, employed by Mr. B., went to the curate of "All Souls," who lodged near, and entreated him to come to the house, but he refused on the ground that he was not one of his parishioners, and referred her to the clergyman of "All Souls" or "St. Andrews," her residence being in one or the other of their districts. Now it happened that both these clergymen were tractarians, while Mrs. B. was a Protestant, and Miss J., shocked at the idea of bringing such men, with their mummeries, to the bedside of her friend, renewed her entreaties, but without effect. Mr. B. finally obtained, after an hour or two, through a neighboring tradesman, the attendance of another minister, before his wife had actually expired. The case obtained so much publicity, that Mr. Bacon was constrained to appeal to the Bishop of London for his exculpation. This Bishop, Dr. Sumner, without a word of sympathy for the parishioners dying without spiritual consolation, gave his judgment that Mr. Bacon had "acted in conformity with the principles of our parochial law," and tells him, "You are *not at liberty* to visit pastorally any of Mr. Richard's parishioners without his consent"—not even when they are dying and will be out of reach of human help sooner than such consent can be obtained. The *Daily News*, in reciting the story, indignantly remarks that—

"For the Bishop to tell the parishioners of All Souls' district that the only clergymen they can consult are its Protestant ministers, and in the next breath to tell the people of all Saints' or St. Andrew's that they must submit to the ministrations of their Tractarian priests, is a piece of inconsistency so practically awful that nothing but the leathern and hardened conscience of prelacy could give vent to it. Substantially it is the promulgation of two different religions under the authority of the Bishop of London. For, conceal and cloak, and disguise it as we will, there *are* two opposite schemes of redemption being taught in the Church of England; and by Dr. Blomfield's rigid application of parochial law in this question of pastoral duty, both schemes are equally encouraged by him. No wonder the faith of the laity is becoming unsettled, when, practically, Episcopacy is promoting scepticism!"

ANTI-SLAVERY MEETING IN TORONTO.—We have received from a friend a copy of the Toronto *Globe*, of March, containing the entire proceedings of "a great and most enthusiastic assemblage" in the City Hall of that place, the Mayor in the chair, at which an Anti-Slavery Society was formed, and earnest and eloquent speeches were made by Rev. Mr. McClure, Rev. Dr. Willis, Professor Erson, Mr. P. Brown, and Rev. Messrs. Lillie and Roaf. The last named gentleman hoped their society would at least serve as a "suspension bridge" to help the poor negroes escape from bondage to a secure asylum, and find employment for them. He had attended an anti-slavery meeting in New York in 1846.

"His observation led him to believe that while there is an immense amount of anti-slavery feeling in the Union, there are very few who are prepared for real anti-slavery measures. They regard abolitionism as subordinate to other subjects, which are really of inferior importance. They are hampered with fears about State rights, the danger of sacrificing the interests of churches, the difficulty of removing slavery, and so on; instead of first resolving that slavery shall be removed at any cost, and then sitting down to devise the means. It was so once in England; at last England resolved "*that slavery should be abolished*," and then sought the means of doing it, and did do it, and thenceforth the name of slave was heard no more on British soil."

GENERAL NEWS.

POSTAGE ON THE INDEPENDENT.—The new postage comes into effect on the First of July next After that the "regular *bona fide* subscribers" of *The Independent* within the county of New York will receive the paper by mail *free*.

Those who live at Newark, New Brunswick, Paterson, Yonkers, Sing Sing, Peckskill, Greenwich, Norwalk, Jamaica, Hempstead, and all other places within fifty miles, will have to "pay quarterly in advance" five cents per quarter or twenty cents a year.

Those who live within three hundred miles of New York, say at Boston, Salem, Lowell, Mass.; Concord, N. H.; Burlington, Vt.; Albany, Utica, Syracuse, N. Y.; Philadelphia and Harrisburgh, Pa., at Baltimore and Washington, and all intermediate places, will pay ten cents per quarter, or forty cents a year.

Those who live over three hundred miles distant, as in Rochester and Western New York and Pennsylvania, will pay *fifteen cents* per quarter, or sixty cents a year. Those in this State will find their postage increased eight cents a year.

All beyond a *thousand* miles will pay *twenty* cents per quarter, and all beyond two thousand miles *twenty-five* cents.

TEACHERS FOR OREGON.—Our readers will recollect our appeal, many months ago, in behalf of Oregon, to the National Board of Popular Education to send out some female teachers of approved character. The appeal was not in vain. The indefatigable Secretary, Governor Slade, has never lost sight of this object, and has at length succeeded in making an excellent beginning towards a supply. In the steamship Empire City, which sailed from this city for Chagres on Thursday, 13th, five young ladies, of approved character and qualifications, went as pas-engers, under the patronage of the Board, and under the protection of Hon. Mr. Thurston, M. C., bound to Oregon as teachers. They are of various religious denominations, Baptist, Methodist, Congregational, and Presbyterian. Their names are—Miss Lincoln, of Portland, Me.; Miss Gray, Townshend, Vt.; Miss Wands, of New Scotland, N. Y.; Miss Smith, of Lima, N. Y.; and Miss Miller, of Argyle, N. Y.

The Board of National Popular Education have heretofore sent to the West and South, one hundred and ninety-nine female teachers, gathered from nine of the eastern States, and scattered among fourteen of the newer States. They only increase the demand for more.

MUSIC TEACHERS' INSTITUTE.—The third annual session of the American Music Teachers' Institute will be commenced on Tuesday, May 20th, at 10 o'clock, A. M., at the Rutgers-street church in this city. Lectures and instructions are expected from Messrs. Thomas Hastings, Marcus Colburn, L. A. Benjamin, and George Wallace. Lecture on music in Europe, by W. B. Bradbury. Gentlemen are requested to bring their instruments: Books will be furnished free of expense. Tickets to all the exercises, $2. Ladies without charge.

COST OF SCHOOLS.—The city of Roxbury, Mass., has a population of 18,318, and its taxable property is valued at $13,612,701. It has thirty-seven public schools, viz: sixty-five teachers and 3,600 pupils: thirty primary schools, four grammar schools, an endowed high school; and an endowed Latin school, where pupils are fitted for college. The whole yearly expense is $31,175, for teachers and contingencies—buildings not included. The Newark Daily Advertiser, in stating these facts, asks how they compare with the expenditures of Newark, Trenton, New Brunswick; and whether the time will ever come in New Jersey, that they can get the same amount of education for thirty-one hundred dollars, as in Massachusetts costs thirty-one thousand?

"Must not the expenditure of so large an annual amount by an able and energetic Board of Supervisors, as school committees almost always are, tend powerfully to render the community for whose benefit it is spent, superior in every way to another community, who are parsimonious of their money?"

A CASE UNDER THE "ADJUSTMENT."—It will be borne in mind that President Fillmore, in his annual message, pronounced the "compromise" of the last Congress, as consummated and crowned by the Fugitive Law, a "final settlement" of the questions between the North and South arising out of slavery. A case has arisen in Philadelphia, which is likely to put some tough questions to the President, and may tear open again all the "five bleeding wounds."

In August last, a citizen of color, named William Thompson, lived in Burlington Co., N. J. with his wife Catharine, whom he supposed to be *his* wife, and a free woman by law. They had one child, a little boy about eighteen months old. A *white* man, named James Frisbee Price, ingratiated himself into the confidence of Mr. and Mrs. Thompson, and induced the latter to go with him to Philadelphia, under pretext of visiting his wife, who was anxious to see the child. They were seen at the house of Price on several occasions. From that she was taken to the house of George F. Alberti, the same who figured in the Gibson case where the wrong man was given up by Commissioner Ingraham in the face of positive testimony. Thomas Richardson was then employed to take the woman and child to Maryland, he being told that she was sent as a fugitive from justice, to countenance which Alderman Allen was present when he went for her. They were put into his carriage in open day, Alberti going with them, with manacles which he threatened to use if she made any resistance. They were thus taken to Elkton, in Maryland, where Alberti took a light wagon and went into the country and brought one Mitchell, to whom he delivered the woman and child, M. saying that he should send the woman to Georgia, and keep the child with him. The poor husband and father, after waiting several days in anxious expectation, went to Philadelphia in search of his wife and child, and after much inquiry, was overwhelmed by the discovery that he had been thus deprived of both wife and babe. He has never seen either of them since, and there is now but little hope that his crushed heart will ever again be relieved from the terrible conviction that they are living in hopeless slavery. And grave divines tell him that it is his duty to acquiesce, because the Union will be dissolved if such things are not allowed!—The white men's Union!

On the information communicated by the husband, an investigation was had, the scoundrels, Price, Alberti and Mitchell, were indicted for kidnapping the child, and the two former were tried and convicted, and a requisition sent to the Governor of Maryland for the surrender of the latter as a fugitive from justice. On the trial it was proved that Alberti, subsequently to the transaction, had said that he was to receive half the proceeds of the sale of both mother and child, and that Price was to have $75 for bringing them to Philadelphia. Also that George T. Price, a cousin of the kidnapper, called on the woman while she was at Alberti's, representing himself as an abolitionist and advising her to submit as the best way to extricate herself. On the trial the council for the prisoners dwelt much on the value of the "Union," and were eloquent in their praises of the "Compromise." They also argued that it was *humanity and kindness* which induced them to take the child, that it might not be separated from its mother! But if their feelings were so tender that they could not bear to separate parent and child, why had they no bowels for the hapless father and husband? The *Pennsylvania Freeman*, from which we have condensed this account, says:—

"On Friday evening, Feb. 28, Judge Parsons charged the jury at some length, explaining the provisions of the anti-kidnapping law of the State, recapitulating the facts of the evidence and reviewing the Fugitive Slave Act, which had been incidentally introduced into the arguments on the case. He expressed his opinion explicitly, that the law is unconstitutional in investing Commissioners with judicial power. The case having been submitted to the jury, they retired, and after a few minutes' deliberation, returned into court with a verdict of *Guilty*, as to both defendants upon all the counts of the bill of indictment."

The remainder of the history, as far as we have seen, is in the following telegraphic report, which appeared in our morning papers on Saturday last:

"BALTIMORE, March 7.—The Governor of Pennsylvania, has sent a requisition to the Governor of Maryland, for James S. Mitchell, of Cecil County, charged with kidnapping a free negro, and carrying him into Maryland. Mitchell's slave woman ran away five years ago, and during her absence had a child. The agent of the owner had secured her and the child, and brought them back. The Governor of Pennsylvania considers the child free born. Governor Lowe refuses to deliver Mitchell as a fugitive, and has written a long letter to the Governor of Pennsylvania, sustained in his opinion by the Attorney-General."

Another case has been tried before Judge Kane in Philadelphia, of a woman and child taken in Columbia, Penn., as fugitives from a man in Baltimore; the husband and three other children having effected their escape from the hunters. The correspondent of the *Tribune* says:—

"This case bids fair to give rise to a question of rather a curious character: The woman is far advanced in pregnancy; in fact, it is the opinion of a physician that she may again become a mother in a few days. The question then arises, whether the laws of Pennsylvania will suffer an embryo freeman to be sent South to be born a slave?"

The examination of the case took place before Judge Kane, who considerately removes these questions by *habeas corpus* out of the control of the "distinguished lawyer" that sent back the wrong man. The witnesses for the claimant swore very positively to the identity of the woman. Numerous witnesses were brought from Columbia to swear that they had known the woman as a resident there much longer than the time specified by the witnesses on the other side. But they failed to convince the judge. After an argument on behalf of the defense, the judge stopped the counsel for the claimant, and said the preponderance was in favor of the claimant's evidence, for its clearness and consistency.

The witnesses for respondents disagreed in relation to important dates. He reviewed the argument that the certificate might be delayed until the birth of the child, with which the woman was now pregnant. He said there was no authority for such a position. The slaves were now in the custody of the master—the marshal holding them as his agent. They are held by the same authority as a master holding an apprentice, or a father a daughter. The pregnancy of the daughter in such a case would be no reason for refusing her custody to her father on a writ of *habeas corpus*. It could be the birth only, which determines the freedom of the child. The certificate was therefore granted.

KIDNAPPING.—It seems that since the passage of the Fugitive-Slave law the crime of kidnapping is perpetrated with increasing frequency and impunity. A law which admits of delivering up a free man like Gibson as a slave, may well license universal piracy.

We fear that the perpetration of the horrible crime of kidnapping is of more frequent occurrence within our city and county than our citizens are generally aware of, and we call upon the civil authorities of New Castle county, and the police force of Wilmington, to keep a vigilant look out for the wretches who, having sold themselves body and soul to the Devil, make it a business to trap free negroes and fatten upon the proceeds of their sale. We are credibly informed that, on Wednesday night last, a negro was kidnapped in this place in the most flagrant manner, and that the person committing the outrage formerly belonged to the city watch.—*Wilmington (Del.) Jour.*

THE CUBAN TRIALS.—In General Henderson's case, third trial, the Jury could not agree, and were discharged. There were eleven for acquittal and only one against. The District Attorney immediately entered a *nolle prosequi* in that case, and also in Governor Quitman's, and in all other Cuban cases. This gives universal satisfaction at New Orleans, and probably to the country at large—as "Uncle Sam is rich enough" to pay the bills.

Harris, charged with assisting Chaplin in the abduction of the slaves belonging to Messrs. Toombs and Stephens, was found guilty by the Criminal Court. The penalty is $200 fine. Wonder what they will say to the man who released Dr. Kinkel from a Prussian prison?

Mr. John Howard Payne has been appointed Consul to Tunis, where the Bey has abolished the trade in human beings, "for the glory of mankind, and to distinguish them from the brute creation."

The brig Sea Mew, for Sierra Leone and Liberia, sailed last week, with two families, making fifteen colored persons, one from Williamsburg and the other from Philadelphia, emigrants for Liberia, under the auspices of the Colonization Society.

H. M. Walter, messenger of the Norwich Bank, while at the Norwich depôt, at one o'clock, A. M., waiting for the steamboat train for Boston, was assaulted by a stranger who struck him on the head with a small iron bar, knocking him senseless, and made off with his carpet bag, containing about $40,000.

WARLIKE.—The Governor of Maryland has employed a steamer, armed with a field piece and manned with one hundred men, to capture the oyster vessels from Philadelphia that dare to pick up bivalves in Chesapeake Bay. We hear of no proclamation issued.

The City receives for tavern licenses $45,397 per year, and disburses $404,188.07 for the maintenance of the Alms House.

A San Francisco Banking House estimates the gold shipped from California, since the first discovery in 1849 at $68,500,000.

The grand jury of Ontario county sat four days and found but four indictments.

A line of steamers is to run daily from Dunkirk, N. Y., the terminus of the Erie railroad, to Detroit.

The population of Missouri in 1850 was 682,907, of whom 87,769 are slaves.

The numbers of children in Massachusetts who are supported at the public charge, is 3664, of whom 2158, or 58 per cent. are males. In Boston there are 1040, of whom 662 are males—63 per cent.

On a comparison of plank roads with macadamized roads, it is estimated that the latter will cost $3,500 per mile, and to keep them in repair seven years, $1,040 more, total $4,540. The first cost of a plank road is $1,750, seven years' repairs $70, relaying, as good as new, $1,486, total $3,101; making a gain in favor of plank of $1,434 in seven years, or 31 per cent.

The Virginia Legislature, as it is stated, has appointed a "Committee on Oysters." We do not know what the duties of the committee are, but we will wager a dozen of bivalves that they will soon get their affairs into a *stew*.—*Picayune.*

The true distance from St. Josephs, Mo., by way of South Pass, to Sacramento City, as measured by Rev. Mr. Platte, of New York, last season, is 1957 miles.

Cassius M. Clay has taken the stump in Kentucky, as the Emancipation candidate for Governor. We wish him success, but if he ever succeeds, it must be by acting in concert with a *national* party.

The Senate has ratified the treaties with Mexico, Portugal and Switzerland. A treaty with Mexico, negotiated by Secretary Clayton, providing for the extradition of fugitives, was laid on the table.

The *Courier and Enquirer* thinks the people of England will not sustain the free trade system, but will insist on the restoration of the corn laws, "as a matter of absolute necessity," and it hopes Lord Stanley will be the new premier, to restore the protective system. Quite a *patriotic* wish!

The Canal Board of this State have rescinded their vote reducing the tolls on foreign salt from five months to three, and have restored the old rates—a most mistaken policy, as well as unjust to the West.

Chief Justice Cranch of Washington, is very low with erysipelas and his recovery is doubtful. He has been in the Circuit Court over fifty years, having been appointed by John Adams.

A great cathedral is projected by the Roman Catholics in Washington City, to cost a million of dollars, to be paid by contributions from all the Catholics in the Union, and donations from Europe. A lot of ground 300 feet square has been secured—a small space for so great an expenditure.

A Mass State Convention of those opposed to the Fugitive Slave Law, will be held in Boston on the 26th of the present month.

GEN. SCOTT AND GOV. MARCY.—At one of the brilliant parties given in Washington, just before the close of the session, these two distinguished citizens met and agreed to be friends, having been alienated in consequence of some difference during the Mexican war.

PERU.—At the late Presidential election in Peru, only 3399 electoral votes were cast, of which 2485 were for Mr. Echenique, and he is chosen.

Our American ship builders have received a compliment. An English mercantile house in this city got orders by the Pacific, from a house in England, to have a clipper ship of 1100 tons built for them in this country.

The American Institute has received from Peru some seed potatoes, of three choice varieties. Also some of the native wild potatoes of Peru, which require three years to come to maturity.

Sixteen fugitives from slavery left Portland in one week, on their way to St. Johns, N. B. The people of Portland promised to protect them, but they lived in such fear that they left their homes and all in the dead of winter to get beyond the reach of danger. Those who counsel them to flee have little conception of the amount of distress included. The terrible fruits of the Fugitive law fall *first* on the blacks, but will not end there.

GOLD DOLLARS.—The Washington Globe gives as the reason why the gold dollar is so rarely found in circulation, that the requisite number have not been coined. It is estimated that there are fifteen millions of one-dollar bank notes in circulation, and not two millions of gold dollars have been coined. During the year 1850 not half a million were coined; "whilst there were upwards of twenty millions of dollars of double eagles

Editors' Cable.

FIRST THINGS. "A series of Lectures on the Great Facts and Moral Lessons first revealed to Mankind. By Gardiner Spring, D. D., Pastor of Brick Presbyterian Church, in the city of New York. In two volumes. New York: M. W. Dodd. 1851.

The title of this work is somewhat fanciful. There is but a limited number of events or topics to which it is strictly appropriate,—events which were followed by a like series, or the interest of which depends at all upon the fact that they were *first*. Accordingly we find that the idea of firstness enters into the discussion of only a few of the topics embraced in these volumes. One volume might be selected from the two, of subjects which could be happily strung upon that thread. God's First Work, The First Man, The First Woman, The First Marriage, The First Sabbath, The First Deceiver, the First Sin, The First Promise, The First Death—these are subjects to which the title of First Things is appropriate. But when we come to "The *First* Revolt in Heaven," the query arises was there ever a second? Why not the *first* deluge and the first ark? The "first *quarrel*;—" we demur at the propriety of calling the sudden assault of a passionate and brutal man upon his brother who was unprovoking and unsuspecting, a 'quarrel,' in any sense of the word. "The *first* interview between God and our first parents after their apostacy," was an incident which as distinguished from "the first promise," derives little interest from having been the first in that connection. But when we come to such topics as are announced for the second volume, it is plain that the author has been led to choose the titles of his chapters by a mere fanciful jingle of sounds. Thus we have "The first definition of human sinfulness," "The first announced withdrawment of the Holy Spirit," (which, by the way, means no such thing as these words imply), "The first patriarch going from home," "The first instance of wrestling with the angel of the covenant," and "The first rebuke of a dying father." Many other "first things" might with equal propriety be selected; such as The first captain that took a city by blowing ram's horns; The first ass that turned prophet and used human speech; The first man that slept all night in a lion's den; and to follow the parallelism of the *Religious Herald*—The *first* Shadrach that escaped from a fiery furnace while the officers burnt their fingers.

This, indeed, is of trifling importance—a mere matter of taste upon which we give only our "first" impressions. But a subject is sometimes remembered by its title rather than by its discussion, and an author is sometimes judged by the incidentals of his work, rather than by the work itself. We remember that while at Andover the Rhetorical Society had fixed its choice upon a certain divine as an orator, but just before the election, a sermon of his was printed in very large type, in which every sentence was a separate paragraph: whereupon it was decided that such a "conceited paragraphist" was not a fit person to harangue the society. Now we happen to know that the divine referred to had no more to do with the style in which his sermon was printed than the man in the moon; but his reputation suffered notwithstanding. Just so those persons, if any there be, who do not already know Dr. Spring as the grave and learned divine, may infer from the simple reading of these titles that he is a theologian of the fancy school, fond of pretty conceits.—But what's in a name? Let us come to the work itself. This is deserving of high commendation. There is a stateliness of diction in Dr. Spring's style which does not at all detract from purity, ease, and grace, but which sheds over the page the calm dignity of the professor's chair, blended with the sprightly earnestness of the modern pulpit. One misses, however, in the printed volume, the mellifluous tones and the winning and impressive gesticulation of the speaker.

Having recently had occasion to examine minutely the same field and to consult nearly every writer upon the Adamic period of the world, we are surprised at the freshness and originality with which Dr. S. has presented such familiar not to say hackneyed subjects. If he is at times discursive and diffuse, and suffers imagination to rove somewhat freely beyond the bounds of the inspired narrative, this only serves to throw around his theme a romantic interest by no means inconsistent with the gravity of truth. As against infidelity and science 'falsely so called' the work is one of much power; while to the meditative Christian it is rich in those unfoldings of divine truth, providence, and grace that "justify God's ways to men." Of course it is tinctured with the peculiarities of the author's theology, which on some points is not so much Princetonian as Emmonite. We observe for instance that he resolutely adheres to the dogma of "*created* holiness," though he does not carry out the Emmonite philosophy of the divine causation of human volitions in its application to the acts of sinful creatures. However we must not be hypercritical upon theological peculiarities which have had their day, and for which their early disciples naturally retain a lingering affection. There is nothing in Dr. Spring's theology that need repel a liberal mind, and in the volumes before us there is so much more of what is common to the faith of all believers in revelation than of what is peculiar to any theological system, that the latter is scarcely perceptible as a blemish upon the beautiful mirror-like reproduction of Bible truth.

The chapter on the Unity of the Human Race is a very clear and able argument for the *historic* truth on that subject as opposed to the *pseudo*-scientific speculations of Prof. Agassiz and others. This lecture renders a merited tribute to the review of Prof. Agassiz in the New Englander from the pen of Rev. B. N. Martin. Perhaps Dr. Spring is too positive in identifying the African race as that portion of the descendants of Ham who lie under the curse of perpetual servitude. Dr. Cox demonstrated the contrary of this in his speech at the Tabernacle for the Edmonson girls. He showed that that curse pertained to *Canaan* the only son of Ham who did *not go* to Africa, while the Cushites are as noble a race as any in history. But Dr. Cox's speech was made two years ago, and we will not vouch for his being of the same opinion now. Since he and Dr. S. smoked the calumet together at the Foote powwow, they may agree more nearly upon the identity of the doomed race. Still Dr. S. does not cast reproach upon the African race. Indeed, throughout this lecture he utters the noble aspirations of humanity for a universal brotherhood. He says,

"It is a mischievous, an infidel thought, that we may look upon any portion of the human family as a distinct race from ourselves, and not entitled to our love and sympathy. There are no diversities which do not carry with them the evidence of their common humanity, and enforce its claims. Shem, Ham, and Japheth are still impersonated in the different nations of men; but they are brethren; there should be no strife between them. The weak may not envy the strong; nor the strong oppress the weak. The polished and the rude, the black and the white, the master and the slave, the rich and the poor, meet together; the Lord is the Maker of them all. The things in which they differ are neither so many nor so important as those in which they agree. All are creatures of the same God; descended from the same ancestry; fallen by their iniquity; subjected to the same wants and trials; if saved, saved by the same grace. All are born to die, destined to the same final account and heirs of a deathless immortality. Tried by such standards, we see the true and proper value of the race; while thus tried, all the varieties that are incidental to their existence in the present world, vanishes [vanish] away. It behooves us to take heed, lest with the spirit of the first murderer we say, 'Am I my brother's keeper?' 'No man,' saith the Apostle, 'ever hateth his own flesh.'" It was a powerful appeal once uttered by Wilberforce in behalf of an abused and crushed people, "Am I not a man and a brother?" Born under whatever skies, and however degraded their condition, *men*, and because they are *men*, are all linked together by these fraternal bonds. "Love worketh no ill to his neighbor." Unkindness and revenge, oppression and injury, desolation and bloodshed, do not rest in the bosom of love. There is no poison of asps under her lips; she has no venomous breath, and no deadly sting. She mingles no bitter ingredients in the cup of man, and no poison with his joys. She plants no thorns in his path, and never blights the verdure of his hopes. Nay, she knows no cold indifference and chilling neglect; it is no barren heart that beats within her warm bosom; it is light and cheerfulness beaming in the dark places of the earth, and making the wilderness blossom as the rose. She does not say to the voice of the needy, or to the sighing of the prisoner, he is an Indian—he is a poor negro—he belongs to another race. Never may men thus lose sight of the obligations of humanity, associated as they are by a common origin, common responsibilities, common trials, and a common eternity. There is another and a better world, where the saved of all nations will meet, and the elevated will be no more elevated than their meaner brethren on the earth, and the degraded will be degraded no more."

Now, can we believe that the author of these noble sentiments did, on Thanksgiving day, justify and plead for a law whose object is the systematic and perpetual oppression of the "poor negro," a *man* and his "brother"? Is it credible that in the same pulpit where but a few weeks previous he had delivered this lecture, Dr. Spring said, "We do not want fugitive slaves; there is *prima facie* evidence that they are bad men; they are a trouble to us"? Did he turn away from the fugitive with "cold indifference and chilling neglect"? Did the love that prompted these generous sentiments become suddenly deaf to "the voice of the needy, and the sighing of the prisoner," and "thus lose sight of the obligations of humanity"? Did he thus belie his own principles and professions, and dishonor his own manliness and Christianity? How can we believe it? The Cotton presses, in their eagerness to make political capital out of the pulpit, must have misrepresented Dr. Spring. But the second volume, not yet published, will enable us to judge.

It were idle for us to *commend* to the reader the work which has called forth these hasty comments. A new work from Dr. Spring will be sought, not only by every minister who can afford to have a library, but by the hundreds and thousands who have waited upon his ministry during forty years. To such he dedicates these volumes, with pleasant reminiscences, yet with a painful intimation that this long and honored ministry may be drawing to its close. We cannot receive that intimation. With youth renewed by travel and repose, the pastor of the Brick Church may more than complete a half-century in his pastorate. We trust that he will next turn his thoughts to the *last* things, and give us a series of discourses on eschatology, which greatly needs to be elaborated.

We will only add that Mr. Dodd has done everything within the province of the publisher to render these volumes attractive. If we mistake not, they will prove the most popular of all the author's works.

NILE NOTES OF A HOWADJI. New York: Harper and Brothers, 82 Cliff-street. 1851.

A brilliant and studied style, poetic in its forms, yet luxurious, rich, often penetrating in its vigor and weighty with thought, describing by allusion, narrating events by involving and suggesting them, aiming to surround the reader with the visions of the East brought away by the traveller, rather than to give him an accurate knowledge of its localities and customs,—this is the style of the volume before us. It is a style that seems increasingly popular, among authors and purchasers. Carlyle's History of the French Revolution, though a work of a very different species, is written on the same general system. A number of volumes that we have now in mind have generally reproduced it. It presupposes a good degree of existing knowledge in the reader. It does not attempt to instruct him in detail. The field of view opened before him is not primarily the country itself, or its population, or their manners; but it is the mind of the Writer, as affected by these. The visions of the past, the recollections of Oriental literature, the dreamy, rhapsodizing temper induced beneath the skies and in the scenes of the East—all the mental phenomena appropriate to the voyager up the Nile, are 'goldenly' portrayed; and the circumstances that give rise to them come to view incidentally, as connected with or reflected upon them. Inasmuch as the state of feeling changes not greatly, but is as vivid, perhaps, and as decisive at the first as afterward, a book so written can hardly have the ever-new vivacity and attraction of a book more descriptive of the incident and scenery that constantly vary. The very richness and ornateness of the style make it cloy, too, after a time. But, as compensative to this, there comes to be a spirit about the book, an atmosphere of the Eastern life and scenes deeply imbues it, which the other sort of volumes does not possess. —The writer of the one before us is a poet, yet a man of the world; well-read, enthusiastic, of vivid memory and of graphic power. His book is very entertainingly radiant. S.

A GENERAL VIEW OF THE FINE ARTS. Critical and Historical. With an Introduction by D. Huntington, N. A., A. M. New York: G. P. Putnam, Broadway. 1851.

This very pleasant volume—prepared, as the Introduction informs us, by a lady, who was at the same time practically engaged with the palette and colors,—will well repay those who are interested in the subject, or who ought to be so, for purchase and perusal. It is singularly comprehensive in its scope, for a volume of 470 pages, is written with elegant facility and finish, and justifies itself so entirely to an uneducated judgment in its canons and criticisms of Painting, that we should think it merely popular and superficial were it not emphatically endorsed by so distinguished an artist as Mr. Huntington. The time we have given to its consideration has been very pleasantly and usefully spent.

Whatever encourages the love of the Fine Arts among a people so habitually acquisitive and ambitious as the American, is a public benefit. It sheds a soothing and humanizing influence upon society, with which the philanthropist and the Christian cannot afford to dispense. It reminds of the reality and the eminent dignity of aims and pursuits that are neither political nor commercial. More vividly and impressively than literature, these Arts bring the Ideal to the dulled perception of a community in danger of becoming mercenary or sensual. And while we would not overstate or over-estimate the usefulness of such Arts—especially of Painting, which has been and is still in some hands as thoroughly prostituted to base uses as the wheat when distilled, or the temple when made a den of thieves—we cannot but rejoice, as Christian teachers, when a taste for the forms and hues of Beauty, or the noble proportions of Architectural Majesty, is advanced in Society. The love of such Beauty may doubtless exist in its most powerful development, may manifest itself vividly, where there is no affection or affinity for the spiritual loveliness of the character of Christ. The sentiment of awe, and the lofty pleasure which that brings with it, may exist in hearts that never arose on the uplift of feeling to the majesty of God's Being, and Character, and Sovereignty, and that never intelligently submitted to Him. But when men love the beauty or grandeur of Art for its own sake, and not for the sake of the display and the attention that are incident to it, we look instinctively to find a nature more liberal and humane, a character more genial, kindly and sensitive, than in the mere getter of money or repute. And these are the natures on which the Gospel acts with most power, to which it appeals with intimate contact. As put above Religion, Art becomes an Idol; and its lovers are weak and idolatrous devotees. As put into the place of Religion, or confounded with it in thought as if one in nature, its effects on its admirers will be disastrous. But when used as one great instrument for the education of the mind and the sensibility of a people, for accustoming them to the exercise of the Emotive and the Imaginative nature, and equally as a medium for communicating impressively many historic Scriptural verities—we greatly value each department of Fine Art, and welcome with pleasure whatever looks to its advancement.

We have especial readiness and gratification, therefore, in commending the readable and attractive volume to which we have called attention. A great deal of it is historic and biographic; and so of an interest which criticism merely, even the genialist, would not possess. S.

LECTURES ON THEOLOGY BY THE LATE REV. JOHN DICK, D.D., Minister of the United Associate Congregation, Greyfriars, Glasgow; and Professor of Theology to the United Session Church. Published under the superintendence of his Son. With a Preface, Memoir, &c., By the American Editor. In two volumes. New York: Published by M. W. Dodd, Brick Church Chapel, 1851.

The lectures of Dr. Dick are too well known in the theological world to require either analysis or commendation. They are characterized by a lucid statement and exposition of the doctrines of Scripture, a simple but strictly logical method, a modest, candid, and benignant tone, a pure and even an elegant style, and a devotional fervor which renders them a means of grace as well as of instruction to the student. Their Calvinism is on some points too stringent for New England theology,—the theology of Edwards and Bellamy and Dwight—especially as regards 'Federal Headship,' 'Limited Atonement' and 'Reprobation,' though we presume all this is acceptable at Princeton. On the subject of church government the high-toned Presbyterianism of Dr. Dick is widely at variance with the simplicity of the New Testament. But neither of these features of the work will be a serious objection to it with any intelligent and candid mind. We have no fear that any intelligent New England Congregationalist would be perverted by its heresies either in theology or in ecclesiastical polity; while any theological student would be benefited by coming in contact with its intellectual vigor and acumen, and its devotional spirit. We wish that these volumes might have a place in every minister's library, and especially that they might be added to any donations of books about to be sent to the West. The cheapness of Mr. Dodd's edition renders this quite practicable. For $2.50 or $3.50, according to the style of binding, a complete and valuable system of theology, well printed and durably bound may now be obtained.

THE OLD RED SANDSTONE; or New Walks in an Old Field. By Hugh Miller. Author of "Foot-prints of the Creator," &c. Illustrated with numerous engravings. From the fourth London edition. Boston: Gould & Lincoln. 1851. New York: Robert Carter & Brothers.

The recent notice in our columns of the "Foot-prints of the Creator," and the elaborate criticism of the same work from a correspondent, have sufficiently acquainted our readers with the style and substance of Hugh Miller's writings. A stone-cutter by trade, he has educated himself in physical science till he has gained the respect of the first geologists and naturalists of Great Britain. His discoveries in a field which science had overlooked, his cautious induction of facts, his clear and logical reasoning, his pure and vigorous style, and his fervent and reverent spirit give him a high place among scientific writers. We rejoice in the re-publication of his works in this country. They will tend to make science popular, while conjointly with the facts of science they uphold the great truths of revelation.

AN ADDRESS, delivered before the Young Men's Library Association of Augusta, at their third Anniversary, Jan. 3, 1851. By W. T. Brantley, Professor of Belles Lettres and Oratory in the University of Georgia. Augusta: 1851.

The receipt of this address has awakened very pleasant recollections of the author as the most ready and accomplished speaker in a Young Men's Debating Society in Philadelphia, when we were both in our *teens*. Few are more competent than he to discourse to young men upon that "Complete Culture" which this address so finely exemplifies. We shall try to favor our readers with extracts hereafter. For the present a brief paragraph must suffice.

"There are few sources of earthly pleasure more exquisite than that which springs from the intellect. To the gratifications of sense, even when legitimately indulged, nature has fixed a very narrow limit. Those who transgress this boundary in the hope of augmenting their enjoyment, are invariably disappointed. Pleasure dwells no longer upon the appetite than the necessities of nature; these are easily provided for: and then all that follows is a load and an oppression. Every morsel to a satisfied hunger, is only new labor to a tired digestion. Every draught to him that has quenched his thirst, is but a quenching, and consequently a torturing of nature. Not so with the pleasures of the mind. Nature seems to have assigned no limit to the extent of these satisfactions; they never cloy; and at the same time they retain their power of supplying us with delight to the close of the most protracted existence."

UNITED STATES MONTHLY LAW MAGAZINE AND EXAMINER. New York: John Livingston, 54 Wall-street.

This is a valuable periodical for the legal profession. It contains notes and digests of recent cases, sketches of State Constitutions and of law reform, biographical notices of eminent lawyers and civilians, mostly deceased. A recent number had an admirable portrait of Chief-Justice Cranch.

PRACTICAL.

For the Independent.

MESSRS. EDITORS:—Will you please gratify a subscriber so much as to insert in your columns the following beautiful paragraphs from the pen of the lovely McCheyne. They were found in his own hand writing, but without date.

SOUTHPORT, Feb. 12, 1851.

"MY BELOVED IS MINE AND I AM HIS."

In the arms of my faith he is mine. I was once of the world, cold and careless about my soul. God awakened me and made me feel I was lost. I tried to make myself good—to mend my life, but I found it in vain. I sat down more lost than before. I was then told to believe on the Lord Jesus. So I tried to make myself believe—I read books on faith and tried to bend my soul to believe that so I might get to heaven, but still in vain—I found it written, "Faith is the gift of God"—"No man can call Jesus Lord but by the Holy Ghost." So I sat down more lost than ever. Whilst I was thus helpless Jesus drew near, his garments dipped in blood. He had waited long at my door, though I knew it not. His head was filled with dews and his locks with the drops of the night. He had five deep wounds—and he said, I died in the stead of sinners, and any sinner may have me for a Savior—you are a helpless sinner, will you have me? How can I resist him—he is all I need. "I held him and would not let him go." "My Beloved is mine."

In the arms of my love he is mine. Once I did not know what people meant by loving Jesus. I always wished to ask how they could love one whom they had never seen, but was answered, "Whom not having seen we love." But now that I have hidden in him, now that I am cleaving to him—now I feel that I cannot but love him, and I long to see him that I may love him more. Many a time I fall into sin and that takes away my feeling of safety in Christ. Darkness comes—all is clouded—Christ is away, still even then "I am sick of love." Christ is not light and peace to me, but I follow hard after him—amid the darkness he is precious to me, and even though I be in darkness he is my Beloved still. "This is my Beloved, and this is my friend."

He is mine in the Sacrament. Many a time have I said to him in prayer, Thou art mine. Many a time when the doors were shut and Jesus came in showing his wounds saying, peace be to thee, my soul clave to him and said, "My Lord and my God." My Beloved, thou art mine. Many a time have I *trysted* with him in lonely places where there was no eye of man. Many a time have I called to the rocks and trees to witness that I took him to be my Savior. He said, "I will betroth thee to me forever," and I said to him, "My Beloved is mine." Many a time have I gone with some Christian friend, and we poured out our trembling hearts together, consulting one with another as to whether we had liberty to close with Christ or no, and both together we came to this conclusion, that if we were helpless sinners we had a right to close with the Savior of sinners. We closed to him and called him ours. Bear witness, men and angels, bear witness all the universe, "My Beloved is mine."

McCHEYNE.

For the Independent.

MY MOTHER'S GRAVE.

It is on a lone hill, and is marked but by a simple slab of marble, and a few delicate lilies of the vale. No weeping willow lowly bends over that lonely mound, but the wind seems to murmur a mournful requiem as it sighs through the branches of the aged oak, and the glorious sun there sends its first bright rays to kiss away the trembling tear-drops Night has shed over that peaceful grave. It is many long years since my mother was laid in that lowly bed, yet vividly is that cherished form traced in memory's picture, and when I think of her the intervening years seem like a long dark dream, and again I see, and cling to the one whom I loved better than life. Often do I dwell on the last few days of her existence, when each moment bore the pure spirit farther from the shores of time. I was but a little child and scarce knew the meaning of that dread word—death—and though I watched her wasting form, and found her each day paler and weaker, I still thought she would soon recover and join my sports as she had ever done before. Death's angel came and I was called to her dying bed. *Ever deserve your Heavenly Father's blessing*, were the last words my poor mother spoke as she gave the farewell kiss and pressed me to her fainting throbbing heart, for I was the youngest and it was hard to part with one she had loved so well. The golden bowl was broken, the silver cord loosed, and when again I looked upon that much loved form, the ruthless hand of the destroyer had been there and left his icy seal upon each cherished feature. O, the indescribable anguish of that hour when the lone grave receives the forms of those we love! When we look forth upon the bright glad earth and our sad hearts seem mocked by the gay golden sunshine. Months passed away, and the soft breezes of summer sighed over that lonely grave. Dear was her memory to me at the lone hour of midnight if awakened from my childish slumbers. I seemed to hear her voice in each whisper of the rustling vine, and the silver stars in their unapproachable glory seemed like her angel eyes beaming in love upon me. Years pass away, new ties are formed, but the orphan's heart never can forget. A cold glance or a word unkind will quickly recall those vanished years, and the tear will start unbidden in the gayest scenes, at the thought of that lonely grave. There have I knelt sorrowing, filled with unutterable woe, for none may share the sorrowful secrecies of the motherless heart, yet it is a beautiful thought that my mother is an angel in heaven, that her pure eyes are ever upon me, and were it possible to reach the highest pinnacle of earthly renown, what meed of praise would be half so sweet as the thought that I had done that which she would be pleased to behold. My dearest mother, many are the errors of thy wayward child—far have I wandered from thy holy teachings, weak and wavering is this sinful heart, yet oh! may my life be like thine—thy God my God—and when death shall leave his mandate at my door, may my spirit be received into the bosom of thy Father, to join the everlasting praises around the throne of Christ.

C. ENSIGN.

Falling flat on the Promises.

A negro in Virginia, who was remarkable for his good sense and his knowledge of the essential truths of Christianity and especially for his freedom from all gloomy fears in regard to his eternal state, was once addressed on this wise: "You seem to be always comfortable in the hope of the Gospel. I wish you would tell me how you manage it, to keep so steadily in this blessed frame of mind." "Why, massa," he replied, "*I just fall flat on the promises and I pray right up*" an answer that would do honor to the head and the heart of a philosopher, and that contains in it the true secret of earthly happiness.

MISCELLANEOUS.

MARTIN FARQUHAR TUPPER, the English poet, arrived in the steamer Asia, and has taken lodgings at the Astor House. The following verses were written on the voyage:—

A Word on Arrival.

WRITTEN IN N. Y. HARBOR, ON BOARD THE ASIA.

Not with cold scorn, or ill-dissembled sneer,
Ungraciously your kindly looks to greet,
By God's good favor safely wafted here,
O friends and brothers, face to face we meet.
Now, for a little space, my willing feet,
After long hope and promise many a year,
Shall tread your happy shores: my heart and voice
Your kindred love shall quicken and shall cheer;
While in your greatness shall my soul rejoice—
For you are England's nearest and most dear!
Suffer my simple fervors to do good,
As one poor pilgrim haply may and can,
Who, knit to heaven and earth by gratitude,
Speaks from his heart, to touch his brother man.

March 14, 1851.

Our Voyage.

WRITTEN ON BOARD THE ASIA, BY REQUEST.

I.

Count up with me our mercies manifest
My brother voyagers; that God hath sped
Our wandering steps, in safety hither led.
Strong in His strength, and with his bounty blest.
O, how can half the perils be express't
That He hath spared us on this prosperous way?
No evil hath come near us, to deform
One pleasant night, or one luxurious day,
No traitor rock, no fierce tyrannic storm:
But, as, at night, bell echoing answered bell
Like neighboring village clinks the morning word
Ever was added in response, "All's well!"
Thank God! that thus His ready grace hath heard
Our prayers, though few and feeble, truth to tell!

II.

And, meekly think how many better men
Have gone this way in fraine and in fear,
Yet after all their toils, had labored then
Vainly,—for Death hath feasted on them here!
O think how, gulph'd away from human ken,
Thousands have struggled in yon yeasty waves,
As gloomily, around some staggering wreck,
Yawn'd the black throats of those Atlantic graves!
We the while, pacing this high-terraced deck,
Like proud triumphant despots of the deep,
Set our calm feet on Ocean's vassal neck;
And day or night, in position or in sleep,
With ease and skill and mammoth-muscled force,
Speed to the goal of our victorious course!

March 13, 1851.

The Old and the New.

Shall it be with a tear or a smile, Old World,
That I bid you farewell for awhile, Old World?
Shall you and I part
With a pang at the heart,
Or in cold-blooded stoical style, Old World?

In truth, it must be with a tear, Old World,
For much that is near and is dear, Old World!
The lingering mind
Looks sadly behind
In doubt and reluctance and fear, Old World.

Yet ever, by land and by sea, Old World,
God helps us wherever we be, Old World;
My babes He will keep
Awake or asleep,
And happily travel with me, Old World!

So thus with a spirit of rest, New World,
I seek your bright shores of the west, New World!
With a hearty good will
My work to fulfill,
And do what I do for the best, New World.

Gratefully here for a space, New World,
Shall I bask in the sun of thy face, New World,
Wherever I roam
To feel always at home,
With brothers in every place, New World.

No dignified dullness to freeze, New World,
But cordial kindness and ease, New World,
Invite me to stand,
With my heart in my hand,
To give it wherever I please, New World.

The Asia, March 10, 1851.

Evil Influence of Example in High Places.

"The gambling mania seems to have broken out, with fearful furor in our large cities and towns in the shape of prize concerts, etc. A correspondent of the *True Democrat*, Cleveland, furnishes an illustration of the pernicious influence of bad example in high places. If we recollect correctly' a senator of Ohio, a distinguished and accomplished gentleman, and if we mistake not, a member of a Presbyterian Church, won the piano—a gentleman well known for his good example, in other respects, in favor of sound morals."

Journal and Messenger.

"A young man, with no bad heart, respectable education and some moral training, lived in Columbus. A year ago, the "big bugs," as he called them, "raffled" for a $400 piano at the Odeon. Some of the boys, in imitation, put up a rifle worth $25, and "raffled" for it. He gave twenty-five cents for his chance, and won. He then put up the rifle himself, and with others "raffled" again, and luckily won it a second time. He sold the rifle, and had $47 in his pocket. He then "raffled" for a watch with ten dollars and won it. Good luck he thought was with him.

He sent to Wheeling and bought a lottery ticket, for which he paid $10, and drew a blank. He bought another and another, and drew blanks. By this time his money was gone. But he was not willing to give it up so. He felt surely one or two more efforts his *luck* would return. But he had no money. A few days afterward his employer's drawer was open and he stole $50. *He is now in the penitentiary*—put there by the bad example of those whom he looked upon as his superiors—"*big bugs*."

For the Independent.

COMPLAINT OF SOUTH SIDE.

MESSRS. EDITORS:—At the last sale of my pews and slips, all my prices were fully equal to North Side; but I learn that at the next sale there is to be a great rush for pews and slips there, and I am in danger of being forsaken or left to those who can get seats no where else; and the reason given is this, our minister writes all his sermons on the right hand sheet of his paper, leaving the left blank for corrections and additions. The consequence is, that he faces the right side of his sermon through, and the right side of the church and the occupants of my pews and slips never get sight of his eye or full face. A few who have been over to the North Side say there is a wonderful difference. When he looks off from his notes he looks at the people there, and they have the full advantage of his fine countenance. Now I think this is just ground of complaint, and I insist upon it that ministers should write on both sides of their paper and give each side of the church an equal chance.

SOUTH SIDE.

For the Independent.

The following lines are clipped from the *N. Y. Observer* of July 31, 1824, and may not be entirely out of date at the present time. If not, I should be pleased to see them transferred to a spare corner of *The Independent*. B.

From the Liverpool Mercury.

MIGHT MAKES RIGHT.

A sparrow, perched upon a bough,
Spied a poor beetle creep below,
And picked it up. "Ah, spare me, spare!"—
The insect prayed; but vain its prayer.
'Wretch!" cried the murderer, "hold thy tongue,
For thou art weak, and I am strong."

A hawk beheld him, and in haste,
Sharpens his beak for a repast,
And pounces plump upon him. "Oh,"
Exclaims the sparrow, "let me go."
"Wretch!" cried the murderer, "hold thy tongue,
For thou art weak, and I am strong."

The hawk was munching up his prey,
When a stout eagle steer'd that way,
And seized upon him. "Sure, comrade,
You'll spare my life—we're *both a trade*."
"Wretch!" cried the murderer, "hold thy tongue,
For thou art weak, and I am strong."

A sportsman saw the eagle fly,
He shot and brought him from the sky:
The dying bird could only groan,
"Tyrant! what evil have I done?"
"Wretch!" cried the murderer, "hold thy tongue,
For thou art weak, and I am strong."

'Tis thus that man to man behaves;
Witness the planter and his slaves.
'Tis thus that state oppresses state,
And infant freedom meets its fate.
Naples and Spain must hold their tongue,
For Austria, France and Co. are strong.

CHANGE AND EXCHANGE.

He is but the wreck of his former self,
And a shocking wreck is he:
With his tattered clothes and his battered nose,
And a gait like a ship at sea.

Once he was neat and trimly drest,
The pride of his father's hall:
And proud was the heart of his sweet young wife,
Who loved him better than all:

Better than all the world beside,
But now her heart is cold:
Oh! could she see this worthless drop,
That once was dearer than gold!

And whence, you ask, did this fatal change,
This sin and misery come?
It came, alas! from a single cause,
And that single cause was—RUM!

For this he gave up all he had and was,
And all that he loved the best;
He exchanged them all for this draft of death,
That he presses still to his breast.

And was it, think you, a wise exchange
That this wretched being made?
If you do, just *begin* to tipple and drink,
And you'll soon make the very same trade.

Knickerbocker.

EMIGRATION OF JEWS TO PALESTINE.—Mr. J. B. Goldberg, of the London Jews' Society, at Salonica, gives a description of the annual emigration of Jews to Palestine from that port, which forcibly illustrates the fervent love of Israelites for their country. About 80 families were then about leaving for Jerusalem, some of them from as far as Widdin. A vessel leaves the port every year with passengers for the Holy Land. He says:—

"As most of these settlers exercise no trade, they lead a listless and inactive life. Still they are not so dependent on the pittance of the community as their Ashkenazim brethren. They generally leave at their respective homes a house, shop, or some capital, entrusted to the management of some of their friends, from the income of which they expect to maintain themselves; while many of the Polish Jews are penniless before they have reached the Holy Land, and consequently from the very first hour look for the alms of their richer brethren from different parts of the world."

It is related of the great Audubon, lately deceased, that he had no faith in genius; that a man could make himself what he pleased by *labor*, and that by a proper use of every moment of time, the mind might be kept improving to the end of life.

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